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MahāNārāyaṇa Upaniṣad

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Upaniṣad Series

MAHĀNĀRĀYAṆOPANIṢAD

(WITH ACCENTED TEXT)

Introduction, Translation, Interpretation in Sanskrit, and Critical and Explanatory Notes

BY

SWĀMĪ VIMALĀNANDA

SRI RAMAKRISHNA MATH
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PUBLISHER'S NOTE

THE Upaniṣads are the culmination of the Vedas. Therefore they are known as the Vedānta. The religious message given by Swāmī Vivekānanda was based on the Vedānta. The Swāmījī urged his followers to popularise the thoughts treasured in the Upaniṣads at home and abroad. Bearing this idea in mind the second president of this Math started the *Upaniṣad Series* thirty-five years ago. Each Upaniṣad belonging to this *Series* contains the text in bold Devanāgarī type, word-by-word meaning, translation based on tradition, Introduction briefly summarizing the subject matter, and elaborate Notes. About a dozen Upaniṣads are specially illuminated by the superb Commentary of Śrī Śaṅkarācārya, who lived over one thousand years ago. They are the most authoritative Upaniṣads; and eleven of them are now made available in this *Series*. Most of them have undergone many editions and reprints, and have gained popularity in several parts of the world. Heartened by this wide welcome given to the *Upaniṣad Series*, we now publish the *Mahānārāyaṇopaniṣad* which, as far as we know, has not yet been translated into English fully and with complete explanation.

The special importance of this text, which is counted as part of the *Kṛṣṇayajurveda*, to the religious Hindu is perhaps unequalled by any other work of its class. We have therefore endeavoured to bring out a suitable edition of this abstruse text with aids for understanding its traditional import. An interpretation of the text in easy Sanskrit is a new feature of this publication. This is specially added with a view to help those readers who know only Sanskrit and not English. It will also render the received meaning clearer to those users of the translation who possess some knowledge of Sanskrit.

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Much religious material has been digested into the critical and explanatory Notes. This is intented to meet the needs of those who value this sacred text particularly for its spiritual and devotional use. The practice of putting notes on words indicated by superior figures was the custom in the preceding members of the *Series*. It has been given up here in order to make the reading of the explanatory Notes smooth and continuous. This Upaniṣad together with its preceding Prapāṭhaka—divided into Śikṣā – Ānanda-Bhṛgu-Vallīs—is chanted solemnly on special religious occasions. So the text is given here with accent marks in order to facilitate its recital. This will be welcomed by those who have no long training in the customary Vedic recitation.

PRESIDENT

Ramakrishna Math, Madras
March, 1957.

PUBLISHER

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पूर्वपीठिका

ॐ नमो भगवते वेदपुरुषाय । अलौकिकश्रेयस्साधनतया मन्त्रब्राह्मणात्मकमाम्नायामृतमखिलैरनाविलचारित्रैरास्तिकपुरुषैः सश्रद्धं प्रमाणमूर्धनि संस्थापितम् । वेदोऽखिलो धर्ममूलमिति स्थितमपि ग्रहणाध्ययने स्वाध्याये च मन्दश्रद्धान् तदानीमपि दृष्ट्वा श्रीमत्सायणाचार्याः ऋग्वेदीयवेदार्थ प्रकाशोपोद्घाते "वेदमनुच्चार्य परनिन्दानृतकलहहेतुं लौकिकीं वार्तां सर्वत्रोच्चारयतः स्पष्ट एव वाचि भाग्याभावः" इति भृशं चिखेद । अस्मिन् काले विक्षेपभूयिष्ठत्वात् गुरुशास्त्रसम्प्रदायदौर्बल्याद् विरलश्रद्धत्वाच्च वेदद्युमणेर्मेघाच्छन्नतां दृष्ट्वा इतरभाषानुवादादिपरिकरावलम्बेन वेदैकदेशस्यापि यथाकथञ्चित् बहूनां परिशीलनं सम्पादयितुं तत्र तत्र यत्नो दरीदृश्यते । ईशाद्येकादशोपनिषदां आङ्गलभाषानुवादादिसंवलितं संस्करणं मद्रपुरीयरामकृष्णमठाध्यक्षैः अनतिव्युत्पन्नानामुपकृतये इतः पूर्वमेव उपनिषद्ग्रन्थावलिरूपेण मुद्राप्य प्रकाशितम् । तदनुसृत्य कृष्णयजुर्वेदीयस्य महानारायणोपनिषदिति प्रख्यातस्य याज्ञिक्युपनिषदः अपि सानुवाद सम्पादनाय समादिष्टोऽहं प्रकीर्णरूपस्यास्य वेदभागस्य दुरूहतां समीक्ष्य आस्तिकानुमोदितमर्थमुद्घाटयितुं यथामति यथाशक्ति यतनीयमिति निश्चित्य श्रीमतां भट्टभास्करसायणाचार्यचरणादीनां व्याख्यावचनजातं साकल्येनोपजीव्य सरलया सरण्या समुपकल्पितां अल्पग्रन्थां कांचिद् विवृतिमप्यत्र समयौङ्क्षम् । सम्प्रदायसिद्धार्थसमालोकनसमुत्सुकानां सर्वेषामप्ययमारम्भः समीचीनतया भयादित्याशान्वितस्तावत् एतत्पीठिकासन्दर्भसमाप्तौ महामहिमश्रीहेमचन्द्रसूरिणां पद्येनानेनास्य ग्रन्थस्य पाठकान् प्रति साञ्जलिबन्धमेवं प्रार्थये---

प्रमाणसिद्धान्तविरुद्धमत्र यत्किञ्चिदुक्तं मतिमान्द्यदोषात् ।
मात्सर्यमुत्सार्य तदार्यचित्ताः प्रसादमाधाय विशोधयन्तु ॥

इति

विमलानन्दः

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TRANSLITERATION TABLE

According to the practice based on the general consent of Indologists of this century the Saṅskrit sounds symbolized by the Devanāgarī alphabet in the columns below are invariably represented by the Roman letters facing them:

अ	a	क्	k	द्	d
आ	ā	ख्	kh	ध्	dh
इ	i	ग्	g	न्	n
ई	ī	घ्	gh	प्	p
उ	u	ङ्	ṅ	फ्	ph
ऊ	ū	च्	c	ब्	b
ऋ	ṛ	छ्	ch	भ्	bh
ॠ	ṝ	ज्	j	म्	m
ऌ	l	झ्	jh	य्	y
ॡ	l̄	ञ्	ñ	र्	r
ए	e	ट्	ṭ	ल्	l
ऐ	ai	ठ्	ṭh	व्	v
ओ	o	ड्	ḍ	श्	ś
औ	au	ढ्	ḍh	ष्	ṣ
ं	ṁ	ण्	ṇ	स्	s
ः	ḥ	त्	t	ह्	h
		थ्	th		

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INTRODUCTION

MODERN investigations have revealed that the 2600 million people on this globe speak 2796 different languages and dialects belonging to different families of speech. Of these, those that have a long literary past and are still influencing the thought of millions of people are not very many. The collection of hymns, litanies and prayers, under the comprehensive term Vedas, transmitted by oral tradition for several centuries before the introduction of writing, is accepted as the oldest literature available for the purpose of studying the religious thoughts exercising a considerable influence over the people of a significant part of Asia for many millenniums. Those languages which have preserved past thoughts in literary form, either as written records or oral traditions, alone have been a recognizable power in the evolution of the intellectual, moral and spiritual life of mankind. The scattered splinter-speech communities have not produced any literary heirloom devolving to succeeding generations to reflect upon, adopt, and exemplify; and, consequently, they have not made any deep impression on human civilization. The dialects which have sustained the intercourse of many small groups of people have changed and even disappeared without a vestige. The literature preserved in the Vedas through the religious fervour of a highly sensitive people who paid the greatest attention to the careful training of the ear for sound, for rhythm, speech melody, and precision of grammar uncontaminated by local idioms, stands almost unique in the history of human culture. Today the study of the Vedas has, therefore, attracted the attention and interest of people in various parts of the world.

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An account of the nature and division of the Vedas will be found in the Introduction to the *Isavasyopanisad* included in the *Upanisad Series* published by the Ramakrishna Math. This publication is the twelfth in the *Series*. In the collection of One-hundred-and-eight Upanisads, published several times from Bombay and other places, two works are included with the title *Narayanopanisad*. Of these the longer one includes a variety of subjects of great importance in the daily observances of a religious Hindu. It is accepted as a part of the *Krsnayajurveda* and is distinguished generally by the designation *Mahanarayanopanisad*. The same Upanisad is known also as *Yajniki-upanisad* on the ground that Yajnatma Narayana is considered to be the seer of this part of the Veda. Like the other Vedas the *Yajurveda* is divided into samhita and brahmana. The *Taittiriya* recension of it has the *Taittiriyaranyaka* as an extension of the brahmana. The *Taittiriyaranyaka* according to Sayanaçarya has ten prapathakas of which this Upanisad forms the last one. Bhattabhaskara who wrote a Commentary on the whole of *Yajurveda*, anterior to Sayana, substitutes the term prasna for the division heading prapathaka, and calls this as the last prasna. Both the exegetists accept the name *Yajnikyupanisad*.

In preparing the present edition the following printed books have been consulted: 1. *Taittiriyaranyaka* with Bhattabhaskara's Commentary, published from Mysore in the Bibliotheca Samskrita Series. 2. *Taittiriyaranyaka* with the Commentary of Sayanaçarya in two parts, published in the Anandasrama Sanskrit Series. 3. *Mahanarayanopanisad*, published in the Bombay Sanskrit Series, edited by Col. G. A. Jacob, with the *Dipikatika*. 4. *Yajnikyupanisad* brought out in the Adyar Library Series.

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The text presented in all these four books is not precisely the same. Apart from the difference in the length of the text, differences of reading, additions and omissions of passages and transposition of textual units are also observed. The oldest commentator, Bhaṭṭabhāskara, has noticed a text having only sixty-four Sections. This is generally designated as the *drāviḍapāṭha*. Sāyaṇācārya also has written the Commentary on this text. The works mentioned as (3) and (4) above also are based on the short text of Bhaṭṭabhāskara and Sāyaṇa. The Ānandāśrama edition contains a *pariśiṣṭa* reproducing the tenth prapāṭhaka under the subtitle *Nārāyaṇopaniṣad*—This is the longer version generally known as the *Andhrapāṭha* in eighty Sections—together with the Commentary of an untraced author which closely resembles the Commentary of Sāyaṇa in respect of those passages which are common with the shorter version.

The tenth prapāṭhaka of the *Taittirīyāraṇyaka* is considered *khila* (i.e., supplementary) even by Bhaṭṭabhāskara and Sāyaṇa. The supplementary nature of this part is also clear from its structural organization. It is an assemblage of passages used in various ritualistic contexts, and there is the general lack of unity in the treatment of the subject-matter. The presence of many significant and well-known Brahmavidya and upāsanā passages, either quoted from other parts of the Vedas or found only here, in a style closely resembling that of the other Brāhmaṇas and the Upaniṣads, gives this work an authority above that of many other minor Upaniṣads. Śrī Śaṅkarācārya has not written any Commentary on this Upaniṣad; but still he refers to statements contained in it in the course of his Commentary on the *Brahmasūtras* III. 3. 24 and III. 4. 20. Whatever was left over to be mentioned in respect of karma, upāsanā, and jñāna, after the recital of

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the saṁhitā and brāhmaṇa, says Sāyaṇācārya, is brought together in this miscellaneous (*prakīrṇa*) work. The same Commentator points out also that the commencement of the work with the description of Paramātman and the conclusion of it eulogizing sannyāsa which is said to be the means of the knowledge of Brahman entitles it to the name of an Upaniṣad. The text, however, abounds in passages commonly used in connection with religious acts of worship and, therefore, the epithet *Yājñikī* is particularly appropriate. The existence of a recension with ninety Sections among some people in the Karṇāṭaka has been noticed by Sāyaṇācārya.

The motive which prompted me to take up the preparation of this work for the *Upaniṣad Series* published by the Math being purely religious, I have presented here a text which has been made exhaustive and eclectic as far as it was possible. The simple Sanskrit interpretation given immediately below the text is meant to facilitate the understanding of the archaic text in classical Sanskrit form. For this the old Commentaries mentioned above have been laid under a deep debt. This is followed by word-for-word meaning given in the Sanskrit order of syntax. In order to bring out the received meaning fully, the translation has been made somewhat free and explanatory. The running Notes, besides being critical and expository, aim also at giving the religious background of the passages. In interpreting the passages, the method followed is the one propounded by Mīmāṁsā, namely, by tackling the tātparya or the main purport of the text, and reading into every unit a contextual meaning which is in harmony with it. The philological translations of texts like this, based on historical principle (though valuable for students of anthropology) cannot be of much help to religious

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persons who turn to this and similar texts for spiritual light. So the traditional method is followed.

In a book of this type the use of capitals and italics is seldom completely uniform. In the Notes usually the longer extracts and technical words are printed in Devanagari. Textual words are italicized so that they may be easily detected. Smaller extracts and technical Sanskrit words are printed in Roman with or without capitalized beginning. The English plural signs, added to untranslated Sanskrit words, is hypenated at places to show that it is not elemental to the word. This must guide in other places also. I have not given a summary of the subject-matter of this Upanisad. The table of Analytical Contents which follows will serve its purpose in a better way. Innumerable individuals use some text or other of this Upanisad in connection with their personal religion. I hope the apparatus presented here will aid the understanding of them in some measure.

Before closing this Introduction I take pleasure to mention here the name Swami Mridananda who relieved me of some ocular strain. Swami Mridananda took down the translation and the Notes at dictation, copied the draft for printing and partly scanned the proof-sheets.

Mahasivaratri
Februrary 27, 1957

SWAMI VIMALANANDA

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शान्तिपाठः
PEACE INVOCATION

हरिः ॐ ।। शं नो मित्रः शं वरुणः । शं नो भवत्वर्यमा । शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुरुक्रमः ।। नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु । अवतु माम् । अवतु वक्तारम् ।। ॐ शान्तिः शान्तिः शान्तिः ।।

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु । मा विद्विषावहै । ॐ शान्तिः शान्तिः शान्तिः ।।

May Mitra, Varuṇa, Aryamān, Indra, Bṛhaspati, and all-pervading Viṣṇu be propitious to us and grant us welfare and bliss. I bow down to Brahman in reverence. O Vāyu, I bow down to Thee in adoration. Thou verily art perceptible Brahman. I shall declare: Thou art right. Thou art the true and the good. May that—the Supreme Being adored as Vāyu—preserve me. May He preserve the teacher. Me, may He protect; My teacher, may He protect.

May He protect us both together; may He nourish us both together; may we work conjointly with great energy, may our study be vigorous and effective; may we not mutually dispute (or may we not hate any). Let there be peace, and peace, and peace in me, in my environment and in the forces that act on me.

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प्रथमोऽनुवाकः

SECTION ONE

अम्भंस्यपारे भुवंनस्य मध्यें नाकंस्य पृष्ठे मंहतो महीयान् ।
शुक्रेण ज्योतींषि समनुप्रविंष्टः प्रजापंतिश्चरति गर्भे अन्तः ॥१॥

परिच्छेदविहीने जलराशौ पृथिवीमध्ये स्वर्गस्य उपरि च सर्वदा सन्निहितः महतां अपि महत्तमः प्रजानां रक्षिता परमेश्वरः भासकजीवचैतन्यरूपेण भासकानि अन्तःकरणानि समनुप्रविश्य तैः एकीभूतः प्राणिशरीरान्तर्भागे भोक्तृरूपेण गूढः चरति ॥

अपारे अम्भसि in the shoreless waters भुवनस्य मध्ये on the earth नाकस्य पृष्ठे on the surface of heaven (च and व्याप्तः pervading) महतः महीयान् greater than the great प्रजापतिः Lord of creatures शुक्रेण by the seed ज्योतींषि the lights समनुप्रविष्टः who has entered गर्भे अन्तः inside the foetus चरति acts.

1. The Lord of creation, who is present in the shoreless waters, on the earth and above the heaven and who is greater than the great, having entered the shining intelligences of creatures in seed form, acts in the foetus (which grows into the living being that is born).

[The Upaniṣads name the ultimate Principle of religion and philosophy as Paramātman or Parabrahman: the first word emphasizes the immanence and the second the transcendence of that Principle. Parabrahman, when describ-

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ed as the cause of the universe, is called Parameśvara or Prajāpati. Prajāpati and Parabrahman are, therefore, one and the same Reality described from two stand-points. A person is not called a father before his marriage and the birth of a child. He becomes a father after these events. The person, however, remains the same. Parabrahman conditioned by the adjunct of the universe is Prajāpati, from whom the universe is born and in whom it has its existence and absorption. The stanza points out that the same Prajāpati, who sustains vast oceans, boundless worlds, and the highest heaven, enters as a seed or a spark into the shining intellect of living creatures and becomes the jīva or the acting and enjoying agent on the earth. Man is developed from an embryo. The embryo is animated by the internal instrument which is rendered efficient by the reflection or impregnation of the Spirit or Paramātman, here designated as Prajāpati. *Śukra* in the text stands for the Paramātman who enters the creatures as the seed and becomes their innermost Self. *Jyotīṁṣi* stands for the transmigrating Souls, identifying themselves with the internal organ and the instruments of knowledge and action. Paramātman ensouling the universe is called Virāṭ and dwelling in the body is called jīva. The last foot of this verse is the same as the first line of the *Atharvaveda* X. 4. 2. 13 and the *Taittirīyāraṇyaka* III. 13. 3.]

यस्मिंन्निदꣳ सं च वि चैति सर्वं यस्मिंन् देवा अधि विश्वे' निषेदुः ।
तदेव भूतं तदु भव्यंमा इदं तदक्षरे' परमे व्योमन् ॥२॥

इदं विश्वप्रपञ्चं सृष्टिकाले यस्मिन् मूलकारणे समुन्मिषति (अथवा ऐतदात्म्येन स्फुरति) प्रलयावस्थायां च यस्मिन् प्राप्ये निमिषति (निर्लीनो

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भवति) सर्वे अपि देवाः यस्मिन् आधारे ऐश्वर्यवन्तः वर्तन्ते तत् ब्रह्म एव अतीतं भविष्यत् च आसीत् । तादृशं मूलकारणं आकाशवत् अमूर्तं परमव्योमशब्दिते स्वमहिम्नि प्रतितिष्ठति ॥

इदं सर्वम् all this यस्मिन् in whom समेति comes together च and व्येति dissolves च and विश्वे all देवाः gods यस्मिन् in whom अधिनिषेदुः remain with their lordly powers, तत् That एव alone भूतम् what is gone तत् that उ verily भव्यम् what is to come आ (असीत्) was. इदम् This (cause of the universe, Prajāpati) तदक्षरे in that imperishable परमे absolute व्योमन् in the ether (प्रतितिष्ठति remains)

2. That in which all this universe exists together and into which it dissolves, That in which all the gods remain enjoying their respective powers—That certainly is whatever that has been in the past and whatever indeed is to come in the future. This cause of the universe, Prajāpati, is supported by His own imperishable nature described as absolute ether.

[In the previous stanza it was stated that Prajāpati or Parameśvara dwells in creatures as *Kartā* (doer) and *Bhoktā* (enjoyer). This stanza asserts that He is not only the Antaryāmin (God dwelling in creatures) but also the support and final cause of all. Parabrahman alone is the one cause of everything else and there is no other cause for His existence. The word *vyoman* in the text means *ākāśa* or ether. This *ākāśa* is a constituent element of the universe. It is the cause of the other four elements—air, fire, water, and earth. *Ākāśa* itself is produced from Paramātman according to

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the Upaniṣads; and therefore it cannot be the self-supporting final cause. Hence *parama vyoman* here is the Akṣara Brahman which has no other cause or support. Hence it is stated here that this Reality alone constitutes the worlds which have been in the past and which are to be in the future. The world which we experience at present receives its existence and self-evidence from It alone. The various gods and powers functioning in the universe and in man have their glory by delegation from Parabrahman. The syllable आ in the third line may be taken as an exclamation of wonder, or restored to the vocable आ: which is a Vedic variant of आसीत्. The word *vyoman* in the last line is in the locative case according to Vedic grammar.]

येनावृतं खं च दिवं महीं च येनादित्यस्तपति तेजसा
भ्राजसा च।
यमन्तः समुद्रे कवयो वयन्ति यदक्षरे परमे प्रजाः ॥३॥

येन जगत्कारणभूतेन परमात्मना भूम्यन्तरिक्षद्युलोकं समाच्छादितं येन अनुगृहीतः तपनः औष्ण्येन प्रकाशेन च युक्तः तपति, तत्त्वविदः मेधाविनः यं शरीरमध्यावकाशे ध्यानतन्तुना बन्धन्ति, तस्मिन् आधारभूते अक्षरशब्दवाच्ये नित्ये परवस्तुनि सर्वाः अपि प्रजाः वर्तन्ते ॥

येन by whom खम् space between heaven and earth च and दिवम् heaven महीम् (मही) earth च and आवृतम् (are) enveloped, येन by whom आदित्यः sun तेजसा by heat भ्राजसा by light च and तपति burns, यम् whom कवयः sages अन्तः समुद्रे inside the *ākāśa* of (their) mind वयन्ति weave, bind यदक्षरे in which imperishable परमे Supreme (Brahman) प्रजाः creatures (वर्तन्ते abide).

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3. He by whom the space between heaven and earth as well as the heaven and the earth are enveloped, He by whom the sun burns with heat and gives light, and He whom the sages bind in the ether of their hearts (with the string of meditation), in whom—The Imperishable One—all creatures abide.

[The above translation is based on the Commentary of Bhattabhāskara who takes *antaḥ samudra* to mean ether of the mind and completes the last line by supplying the verb *vartante* (abide). *Samudra* in the Vedas has the sense of ether (*ākāśa*) as well as the ocean; the phrase *antaḥ samudra*, therefore, gives the same meaning as the *hṛdayākāśa*. Sāyaṇācārya explains that Brahman, the self-supporting Reality, creates the universe ever remaining changeless in Its own glory. This explanation is made possible by completing the last line with the verb 'create' in the place of abide (*sṛjanti* for *vartante*). To agree with this meaning Sāyana takes *samudra* to mean synecdochically the whole world. Just as the clay out of which various vessels are made envelopes those articles that are produced form clay, so also the entire universe is enveloped by Paramātman. Sages who know this Reality realize the Paramātman in the entire universe as people see the thread woven into the cloth. *Vayanti* in the text means also 'they weave'. The word may be split also as *avayanti* as some have done, in which case it means 'they understand or realize'. According to Sāyaṇa, *tejas* stands for the solar orb and *bhrājas* for the rays of the light emitted therefrom. Grammatically *divam* and *mahīm* should be construed as nominative singulars to agree with *āvṛtam*.]

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यतः प्रसूता जगतः प्रसूती तोयेन जीवान् व्यचसर्ज भूम्याम् ।
यदोषधीभिः पुरुषान् पशूँश्च विवेश भूतानि चराचराणि ॥४॥

अतः परं नान्यदणीयसँ हि परात्परं यन्महतो महान्तम् ।
यदेकमव्यक्तमनन्तरूपं विश्वं पुराणं तमसः परस्तात् ॥५॥

यस्मात् च जगत्कारणभूतात् जगज्जनित्री प्रकृतिः प्रासूयत, यच्च भुवि जलोपलक्षितेन भूतपञ्चकेन जीवदेहान् विविधं ससर्ज, यच्च स्थावरजङ्गमानि भूतानि अर्थात् ओषधिपशुपुरुषादि सर्वं आत्मभावेन अन्तः प्रविश्य धारयति स्म, यत् हि आकाशादिमहद्भ्यः अपि महत्तमम्, यत् समाधिकरहितं इन्द्रियागम्य अपरिच्छिन्नरूप अनादित्वेन चिरन्तनं जगदात्मकं प्रकृत्यतीतं (अथवा अज्ञानास्पृष्टं च) भवति सर्वोत्कृष्टादपि उत्कृष्टात् अस्मात् अन्यत् सूक्ष्मतरं वस्तु न अस्ति ॥

यतः from whom जगतः of the world प्रसूती creatrix (Prakṛti) प्रसूता took birth, (यत् which) भूम्याम् in the world तोयेन with water (and other four elements) जीवान् living beings व्यच (स) सर्ज projected, created; यत् which चराचराणि moving and not moving भूतानि beings—i.e., ओषधीभिः along with herbs पुरुषान् human beings पशून् quadrupeds च and—विवेश entered; यत् which हि indeed महतः महान्तम् (महत्) greater than the great, यत् which एकम् one without a second अव्यक्तम् imperceptible अनन्तरूपम् limitless in form विश्वम् of the shape of universe पुराणम् ancient तमसः परस्तात् (अवस्थितम् remaining) beyond darkness or Prakṛti परात् परम् (च and) higher than the highest अतः than This परम् great अन्यत् another अणीयसम् (अणीयः) subtle न (अस्ति) (does) not (exist).

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4-5. From whom the creatrix of the world, Prakṛti, was born, who created in the world creatures out of elements such as water, who entered beings consisting of herbs, quadrupeds and men as the inner controller, who is greater than the greatest, who is one without a second, who is imperceptible, who is of unlimited forms, who is the universe, who is ancient, who remains beyond darkness or Prakṛti and who is higher than the highest—nothing else exists other than, or subtler than, Him.

[These two stanzas are connected syntactically. *Prasūtī* and *vyacasarja* are Vedic forms for *prasūtiḥ* and *vyasasarja*. Sāyaṇa adopts the peculiar reading *vyacasarja* which is explained as *vyasasarja*. Again, *aṇīyasam* and *mahāntam* are Vedic peculiarities to be rendered into the usual *aṇīyah* and *mahat* respectively. The creation of the world from Brahman through *avyakta* has been described generally in the previous stanzas. Here some details are given in the order of evolution, namely, the Prakṛti, the five elements consisting of water and the rest, the terrestrial region, plants, animals and men. Paramātman dwells as the innermost Spirit of all creatures. It is asserted that in spite of the transformation of the Paramātman into the gross universe and His residence within the smallest of created beings, He is still greater than the greatest, higher than the highest, subtler than the subtlest and older than the oldest. Though he has become the manifold universe of variety and multiplicity, yet He remains one and undivided. He is beyond the taint of darkness and sensuous knowledge.]

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तदेवर्तं तदु सत्यमाहुस्तदेव ब्रह्म परमं कवीनाम् ।
इष्टापूर्तं बहुधा जातं जायमानं विश्वं बिभर्ति भुवनस्य
नाभिः ॥६॥

सर्वाधिष्ठानभूतं तदेव यथासङ्कल्पितकरणं तदेव यथोक्तानुष्ठानं (अथवा यथावस्त्ववधारणं यथावधृताभिधानं च) इति तत्त्वदर्शिनः वदन्ति । वेदशास्त्रपारंगतानां मेधाविनां तपोवेदात्मकं पूज्यतमं ब्रह्मवस्तु अपि तदेव । इष्टापूर्तोपलक्षितं श्रौतस्मार्तकर्मफल अपि तदेव । चक्रनाभिवत् सर्वलोकस्य आधारभूतः सः परमात्मा बहुप्रकारं उत्पन्नं उत्पद्यमानं च विश्वं विभर्ति ॥

तत् That एव alone ऋतम् right तत् That उ indeed सत्यम् truth आहुः they say. कवीनाम् of the sages परमम् venerable ब्रह्म Brahman तत् That एव only इष्टापूर्तम् acts of worship and social utility (अपि also तत् That एव indeed). भुवनस्य of the universe नाभिः navel बहुधा variously जातम् already born जायमानम् being born विश्वम् universe बिभर्ति sustains.

6. Sages declare: That alone is right and That alone is true. That alone is the venerable Brahman contemplated by the wise. Acts of worship and social utility also are that Reality. That alone being the navel of the universe, sustains manifoldly the universe which arose in the past and which springs to existence at present.

[Paramātman described in the previous stanzas as the cause of the universe is the one existence, and apart from Him nothing else can be presumed. So He is not only present in every atom of the universe but also in every quality, action, and relation. This is the truth illustrated in the

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present stanza. *Ṛtam* and *Satyam* rendered as right and true are two important terms in the Vedas. The first term stands for the physical, moral, and spiritual laws or the order of things evident everywhere, and the second one denotes individual and social acts of truthfulness. Bhaṭṭa-bhāskara explains *ṛta* as *mānasayajña* and *satya* as *vācikaya-jña*. Sāyaṇa explains *ṛta* as right thought and *satya* as right speech. Brahman in the first hemistich means the Vedas which are venerable, being the highest authority. The simile of the nave of a wheel supporting the spokes is common in the Veda. Hence Brahman is spoken of as the navel or support of the universe.]

तदेवाग्निस्तद्वायुस्तत्सूर्यस्तदु चन्द्रमाः ।
तदेव शुक्रममृतं तद्ब्रह्म तदापः स प्रजापतिः ॥७॥

नदेव जगदुपकारकः अग्निः । तत् जगद्यन्त्रप्रवर्तकः समीरणः । तत् नापप्रकाशयोः वर्षस्य च दाता सूर्यः । तदेव ओषधीशः चन्द्रमाः । तदेव दीप्यमानं नक्षत्रादिकं, देवैः सेव्यं पीयूषं च । हिरण्यगर्भादिरूपं (अथवा प्राणिजातोपजीव्यं अन्नात्मकं) ब्रह्मापि तदेव । प्राणधारणनिमित्ताः आपः (अथवा जलोपलक्षितं पञ्चभूतं) अपि तत् । विराड्रूपः (अथवा प्रजाना-मुत्पादकः) प्रजापतिरपि तत् ॥

तत् That एव alone अग्निः fire, तत् That वायुः air, तत् That सूर्यः sun, तत् That उ verily चन्द्रमाः moon, तत् That एव alone शुक्रम् stars अमृतम् nectar, तत् That ब्रह्म Brahman, तत् That आपः water (and other elements), सः He प्रजापतिः creator of creatures.

7. That alone is Fire; That is Air; That is Sun; That verily is Moon: That alone is shining

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Stars and Ambrosia. That is Food; That is Water and He is the Lord of creatures.

[Two views of the ultimate Divine Reality are presented in the Veda. One of them is that Paramātman or Parabrahman is Pure Being beyond all relations, attributes, and particularizations. The other view is the one which takes into consideration all the differences, relations, attributes, and qualities, noticed in the universe as embedded in that Reality. These are not two categories, but one and the same Reality as seen through *vidyā* and *avidyā*. Brahman is realized as pure *Sat* through *nirguṇavidyā* or pure *jñāna*. The same is contemplated as *adhyātma*, *adhibūta*, and *adhidaiva* universe, so long as one is in the condition of *avidyā*. But the objects contemplated in the state of *avidyā* also have their support and reality in the unchanging and all-comprehending Being which is Parabrahman. Just as a gold statue is gold in every part of it, so also Paramātman is in every part of the universe, whether it be sun, moon, and stars, or fire, air, and water, and all their products. The phrase *śukramamṛtam* is taken together also and explained as the parental seed which gives rise to progeny which is immortality; for the parents live through their offsprings endlessly. *Brahma* is interpreted as food or Divinity embodying universal knowledge and action called Hiraṇyagarbha. *Prajāpati* may be Virāṭ embodied as the universe or the first progenitor. Stanzas 1 to 6 are in Triṣṭup metre. The present one is in Anuṣṭup with irregular pādas. Grammatical gender of Sanskrit words is purely conventional and have no biological significance. Therefore the Divine Reality, beyond sex distinction, is denoted by a noun or pronoun in any gender. In this stanza neuter and masculine pronouns point to the same Reality.]

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सर्वे निमेषा जज्ञिरे विद्युतः पुरुषादधि ।
कला मुहूर्ताः काष्ठाश्चाहोरात्राश्च सर्वशः ॥८॥
अर्धमासा मासा ऋतवः संवत्सरश्च कल्पन्ताम् ।
स आपः प्रदुघे उभे इमे अन्तरिक्षमथो सुवः ॥९॥

विद्योतमानात् परिपूर्णात् परमात्मनः कलामुहूर्तकाष्ठाहोरात्रार्धमासर्तुसंवत्सररूपाः कालावयवाः सर्वे उत्तरोत्तराधिक्येन जज्ञिरे । अथ उ स एव परमात्मा प्रकर्षेण कामानां दोग्ध्र्यौ इमे द्यावापृथिव्यौ, तयोः अन्तरालवर्ति अवकाशप्रदं अन्तरिक्षं, परमसुखस्थानं, आदित्यमण्डलं च समवकल्प्य विश्वं बिभर्ति ॥

सर्वे all निमेषाः nimeṣa-s कलाः kalā-s मुहूर्ताः muhūrta-s काष्ठाः kāṣṭhā-s अहोरात्राः days च and अर्धमासाः half-months मासाः months ऋतवः seasons च and सर्वशः all without omission विद्युतः self-luminous पुरुषात् form the Person अधिजज्ञिरे were born. संवत्सरः च the year also कल्पन्ताम् were produced. सः He (the Paramātman) आपः water प्रदुघे milked, अन्तरिक्षम् firmament अथो also, सुवः heaven इमे उभे these two (प्रदुघे milked).

8-9. All *nimeṣas*, *kalās*, *muhūrtas*, *kāṣṭhās*, days, half-months, months, and seasons, were born from the self-luminous Person. The year also was born from Him. He milked water and also these two, the firmament and the heaven.

[The Vedas teach a single Reality as the source and support of the universe. Some of the traditional systems of philosophy hold that nature, time and the like are also eternal and independent sources of the universe. Here it is

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emphasized that they are all derived from Paramātman and so cannot be eternal and independent. Divisions of time have no existence separate from Paramātman. They are born from Him. The magnitude of the divisions of time is graded thus: eighteen *nimeṣas* make one *kāṣṭhā*, thirteen *kāṣṭhās* make one *kalā*, thirty *kalās* make one *kṣaṇa*, twelve *kṣaṇas* make one *muhūrta*, thirty *muhūrtas* make day and night, fifteen days and nights make one *pakṣa* or half-month, two *pakṣas* make one month, two months make one season, and six seasons make one year. *Sarve* and *sarvaśaḥ* imply those divisions of time not mentioned in the text, but enumerated just now. The term *nimeṣa* denotes the time required for the winking of the eyes. The word *kalpantām* in the second *pāda* of the ninth verse is the reading accepted by the older commentator. *Saṁvatsara* in the text being in the singular, some have silently corrected the verb into *kalpatām*. The plural verb has somehow to be justified by taking *saṁvatsara* as a generic plural denoting the cycle of sixty years. Bhaṭṭabhāskara construes the time divisions with verb *adhijajñire* and explains *kalpantam* separately as 'स्वकार्ये समर्थो भवतु इति वेदात्मा आशासते' i.e., the Veda wishes that the time may be efficacious to bring about its proper ends. Milking of the water, firmament and heaven, implies the production of the necessary sustenance and enjoyment for the transmigrating souls through the agency of time on the earth and in the firmament and heaven. Bhaṭṭabhāskara takes *pradughe* as an adjective qualifying *ime* and explains thus: प्रकर्षेण कामान् दोग्ध्र्यौ द्यावापृथिव्यौ । Based on Sāyaṇa, I have translated the term as a verb.]

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नैनमूर्ध्वं न तिर्यञ्चं न मध्ये परिजग्रभत् ।
न तस्येशे कश्चन तस्य नाम महद्यशः ॥१०॥

एनं परमात्मानं न कोऽपि ऊर्ध्वाधोभावेन परिच्छिन्नं बुद्धया परिगृह्णाति । तिर्यक् विस्तारपरिग्रहेणापि न जानाति । मध्यावकाशपरिमाणेनापि न बुद्धयति । महत् यशः इति तस्य दिव्यं नामधेयं भवति । अतः न कश्चिदपि अन्यः तस्य ईष्टे ॥

एनम् This One ऊर्ध्वम् upward कः चन anyone न not परिजग्रभत् grasped, measured. तिर्यञ्चम् across (वा or) न not (परिजग्रभत् grasped). मध्ये in the middle (अपि also) न not (परिजग्रभत् grasped). तस्य His नाम name महत् excellent यशः glory. कः चन anybody तस्य His (glory) न not ईशे controls.

10. No person ever grasped by his understanding the upward limit of this Paramātman, nor His limit across, nor His middle portion. His name is 'great glory' for no one limits His nature by definition.

[In the previous stanzas Paramātman was described as the material and efficient cause of the universe. The world and its content are essentially Paramātman alone. If God has become the universe it is easy for one to perceive Him in the manifold objects presented before the senses. But seeing the world is not grasping God. If it were so, one could easily understand the length, breadth, and central part of God. It is said here that man cannot grasp like that by his understanding. Even if we accept the verdict of modern science and conceive the circumference of the universe to be of the order of 6000 million light years (Light

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travels 186,000 miles a second. A light year is the distance it travels in a year.) still the Veda holds that it is only an imaginable part of Paramātman who extends limitlessly beyond. Therefore it is said none can grasp Him by thought. *Yaśas* translated as glory means permanent renown received from all without any exception. Those who have dominion over others and have the freedom to exercise power, enjoy renown in the world. Those who have only limited dominion and power, therefore, have only limited glory. Paramātman whose power and dominion cannot be grasped even by the exceptional understanding of man is alone worthy of being called 'the Great Glory'. For the use of the term यशस् as an epithet of Paramātman see *Chāndogya Upaniṣad* VIII. 14. 1. It may be noted that the gender of words, as it has been stated in the note to stanza 7, which point to the Paramātman are overlooked in the translation. The Reality denoted as Paramātman is neither masculine nor feminine nor neuter. 'He' or 'It' is used in this translation if context does not particularly demand 'She'. *Parijagrabhat* is a Vedic form and should be rendered by the usual *parigṛhṇāti* and *īśe* the perfect by the present *īṣṭe*.]

न संदृशे॑ तिष्ठति॒ रूप॑मस्य॒ न चक्षु॑षा पश्यति॒ कश्च॒नैन॑म् ।
हृ॒दा म॑नी॒षा मन॑सा॒भिक्लृ॑प्तो॒ य ए॑नं वि॒दुर॒मृता॑स्ते
भ॑वन्ति ॥११॥

किञ्च तस्य परमेश्वरस्य स्वभावः न कस्यचिदपि निरूपणयोग्यतां प्रतिपद्यते । न कोऽपि एनं चक्षुषा पश्यति । हृदयाधिष्ठितेन अविक्षिप्तेन अन्तःकरणेन अर्थात् मननशक्त्या मनसि येन अभिसम्पादितः तेनैव सः ज्ञायते । ये योगिनः एनं आत्मानं जानन्ति ते अमृताः भवन्ति ॥

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अस्य His रूपम् form संदृशे for observation न not तिष्ठति remains, कःचन anyone एनम् Him चक्षुषा with the eye न not पश्यति sees. ये those who हृदा by the heart मनीषा controlled by the mind मनसा by the mind अभिक्लृप्तः framed, made steady एनम् Him विदुः know ते they अमृताः immortal भवन्ति become.

11. His form is not to be beheld; none whosoever beholds Him with the eye. Those who meditate on Him with their minds undistracted and fixed in the heart know Him; they become immortal.

[Paramātman cannot be perceived with the eyes or mind like a cow or a tree standing before a person. At best, objects of the universe act only as symbols of the Divine Reality. Though absolutely transcendent and indescribable, ignorance is not the sole refuge in respect of Paramātman. With the help of proper scriptures and a preceptor one may realize Him by the practice of *Yoga*. This requires the control of mind and concentration of thought in the heart accompanied by appropriate emotions and feelings. Those who succeed in realizing Paramātman by this method become immortal. The unconditioned form of Brahman and Its conditioned form realized through worship and meditation are described in this stanza. The same passage occurs in *Kaṭha* and *Śvetāśvatara Upaniṣads* also with slight variations.]

[In the immediately preceding stanza, attainment of immortality was declared to be the fruit of realizing Paramātman in the heart through appropriate discipline. This is emphasized by the reproduction of *Uttaranārāyaṇā-*

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nuvāka given in *Taittirīyāraṇyaka* III. 13 (which according to Āpastamba is recited during the worship of the Sun—ādityopasthāna) and *Paramātmasūkta* or *Hiraṇyagarbhasūkta* appearing in the *Yajurvedasaṁhitā* with which this Upaniṣad is connected. Though the received text gives only the *pratīka* or the index words of these two *sūktas* as अद्भ्यः संभूतो हिरण्यगर्भ इत्यष्टौ, they are reprinted below in their entirety with a Sanskrit paraphrase and English rendering only for the convenience of those who make use of this publication.

अद्भ्यः संभूतो हिरण्यगर्भ इत्यष्टौ ।।

अद्भ्य संभूतः पृथिव्यै रसाच्च, विश्वकर्मणः समवर्तताधि । तस्य त्वष्टा विदधद्रूपमेति, तत्पुरुषस्य विश्वमाजानमग्रे ॥१॥

विश्वकर्मणः जगत्कर्तुः परमेश्वरात्, अद्भ्यः पृथिव्याः, तेजोमयात् रसाच्च, अर्थात् एतदुपलक्षितेभ्यः पञ्चभूतेभ्यः ब्रह्माण्डं समवर्तत । एवम्भूतः विश्वकर्मा आदित्यादिभ्यः इन्द्रादिभ्यश्च तेजसा अधिकः बभूव । अपि च देदीप्यमानः आदित्यरूपः त्वष्टा तस्य परमेश्वरस्य रूपं विशेषेण निष्पादयन् एति प्रवर्तते । जगत्सृष्टिकाले तस्मात् परमात्मनः लब्धप्रकाशात् आदित्यात् तमोग्रस्तस्य प्रपञ्चस्य प्रकाशात्मकं देवत्वं सर्वतः उत्पन्नम् ॥

1. The universe arose from Viśvakarman through water, earth, fire and other elements. He excelled Āditya, Indra and other gods. The sun called Tvaṣṭā rises in the morning embodying His brilliance. In the beginning of creation the mortal world enveloped in gloom received its

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divine brilliance from the sun shining in the glory of Paramātman.

वेदाहमेतं पुरुषं महान्तम्, आदित्यवर्णं तमसः परस्तात् ।
तमेवं विद्वानमृत इह भवति, नान्यःपन्था विद्यतेऽयनाय ॥२॥

एतं दृष्टिगोचरे वर्तमानं सर्वोत्कृष्टं उपमान्तराभावात् कान्त्या आदित्यसमानं अन्धकारात् तमसो वा विदूरे वर्तमानं पूर्णं सवितृरूपं पुरुषं अहं जानामि । एवंविशिष्टं तं एव सूर्यमण्डलस्थं परमात्मानं विदित्वा यः कश्चित् उपासकः मृत्युं अत्येति । मोक्षप्राप्तये परमपुरुषज्ञानात् अन्यःपन्थाः न विद्यते ॥

2. I know this Great Person who is beyond ignorance and darkness and whose splendour is comparable to that of the sun. Knowing Him thus in this life itself, one transcends death. There is no other path leading to the attainment of liberation.

प्रजापतिश्चरति गर्भे अन्तः, अजायमानो बहुधा विजायते ।
तस्य धीराः परिजानन्ति योनिम्, मरीचीनां पदमिच्छन्ति वेधसः ॥

प्रजानां पालकः सवितृरूपेण द्यावापृथिव्योः मध्यप्रदेशे गर्भे उदयास्तमया कुर्वन् चरति । वास्तवेन रूपेण स्वयं अनुत्पद्यमानः सर्वात्मकः सूर्यः चराचररूपेण विजायते । योगेन निरुद्धेन्द्रिया धीराः जगत्कारणरूपं परमात्मतत्त्वं परितः पूर्णत्वेन पश्यन्ति । वेधसः सृष्टिकर्तारः तमेवोपास्य मरीचिप्रमुखानां ऋषीणां स्थानं इच्छन्ति ॥

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3. The sun who is the Lord of creatures moves about in the space between heaven and earth causing day and night. Although He is unborn, being the Self of all, He manifests Himself as the manifold universe. Wise men realize the source of the universe, the all-pervading Paramātman. Prajāpatis, the first patriarchs, sought the position, which Marīci and other sages attained.

यो देवेभ्य आतपति, यो देवानां पुरोहितः ।
पूर्वो यो देवेभ्यो जातः, नमो रुचाय ब्राह्मये ॥४॥

आदित्यरूपः यः परमेश्वरः देवानामुपकारार्थं समन्तात् विद्योतते, यश्च देवानां पुरोहितः बृहस्पतिः बभूव यश्च समस्तदेवेभ्यः प्रथमं हिरण्यगर्भरूपेण उत्पन्नः, तस्मै देदीप्यमानाय ब्रह्मपुत्राय वेदप्रतिपाद्याय सूर्यदेवाय नमः अस्तु ॥

4. Salutation to the resplendent Sun-God who is the son of Parabrahman, who shines for the benefit of gods, who is invoked as the beneficent leader of the gods, and who was born as the eldest among the gods.

रुचं ब्राह्मं जनयन्तः, देवा अग्रे तदब्रुवन् ।
यस्त्वैवं ब्राह्मणो विद्यात्, तस्य देवा असन् वशे ॥५॥

देवाः अग्रे ब्रह्मविद्यासम्प्रदायप्रवर्तनकाले परब्रह्मसम्बन्धि चैतन्यं विद्यया प्रादुर्भावयन्तः तादृशं ब्रह्मतत्वं संबोध्य एवं अब्रुवन्—यः ब्राह्मणः त्वा एवं

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जानीयात् तस्य ब्राह्मणस्य स्वाधीने इतरदेवाः सर्वे भवन्ति । स्वयं हि देवानामन्तर्यामि परमात्मा भवति । अतः एव देवा एतदधीनाः । नास्य ब्रह्मविदः देवाः ईश्वराः ॥

5. When the gods instituted the Knowledge of Brahman they declared thus teaching about the Supreme reality.—That sage who knows the Supreme as described before will have sovereignty over gods, for he has become the Inmost Self of all.

ह्रीश्च ते लक्ष्मीश्च पत्न्यौ, अहोरात्रे पार्श्वे, नक्षत्राणि रूपम् ।
अश्विनौ व्यात्तम्, इष्टं मनिषाण, अमुं मनिषाण, सर्वं मनिषाण ॥

हे भगवन् आदित्य, तव निखिलजनमनोहारिणी ह्रीः (हरति इति ह्रीः सरस्वती पार्वती वा) लक्ष्मीः च ब्रह्मविष्णुशिवात्मकत्वात् पत्न्यौ भवतः । रात्र्यहनी तवैव भासा निष्पद्यमानत्वात् पार्श्वस्थानीये । गगनगताः ताराः तवैव आकारः । अश्विनौ ते मुखम् । तथाविध हे भगवन् अस्मदपेक्षितं आत्मबोधरूपं इष्टं मनिषाण अनुमन्यस्व । लोके दृश्यमानं अमुं धनं प्रयच्छ । ऐहिकामुष्मिकं सर्वं अभीष्टं देहि ॥

6. O Sun, Hrī and Lakṣmī are Thy consorts, Thyself being Brahmā, Viṣṇu and Śiva. Day and night are Thy two sides. Asterisms in the sky are Thine own form. The Aśvins are Thy mouth. Being such, grant me whatever I desire, spiritual illumination, happiness here and other objects of desire.

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[The above six passages known as the *Uttaranārā-yaṇānuvāka* are employed in connection with various acts of worship. There are slight recensional differences, of which *Śrī* used in the place of *Hrī* is the most significant one.]

The following hymn to Hiraṇyagarbha in the *triṣṭubh* metre 'seen' by the son of Prajāpati who is also called Hiraṇyagarbha, has for its Deity Prajāpati designated as the indeterminate pronoun *Kaḥ*. Prajāpati here is called Hiraṇyagarbha because the universe which is like a golden egg is conceived as His body and also because He is the Highest Self dwelling in all as Sūtrātman. The purpose of quoting this hymn here is to stress the necessity of knowing and worshipping Him for the attainment of earthly welfare and immortality. The hymn quoted here from *Taittirīya-saṁhitā* IV. 1. 8 has minor deviations from the same hymn as found in the *Ṛgveda*.

हिरण्यगर्भः समवर्तताग्रे, भूतस्य जातः पतिरेक आसीत् ।
स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥१॥

जगत्सृष्टेः पूर्वं सिसृक्षोः परमात्मनः उपाधिभूते हिरण्यमिव देदीप्यमाने ब्रह्माण्डे गर्भरूपेण अवस्थितः ब्रह्मा प्रजापतिः समभवत् । जात एव सः भूत-जातस्य एकः पालकः आसीत् । हिरण्यगर्भरूपी स एव परमात्म इमां प्रत्यक्ष-भूतां पृथ्वीं दिवमपि भरणेन पोषणेन च धारयति स्म । सुखस्वरूपाय अथवा आनंज्ञानस्वरूपाय तस्मै देवाय वयं पुरोडाशादिहविर्युक्तेन यज्ञेन परिचरेम । अथवा तं परमात्मानं मुक्त्वा अन्यस्मै कस्मै वयं यज्ञादिविध्यनुष्ठानं कुर्म? तस्यैव प्रीत्यर्थं श्रौतस्मार्तकर्मजातं, नान्यस्य कस्यापि । अग्रे अपि एवमेव चतुर्थपादार्थः योजनीयः ॥

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1. The resplendent Prajāpati was born at the beginning of creation from the Supreme potent with the power of Māyā. Having been born He became the one sustainer and nourisher of all beings. The same Paramātman, here designated as Hiraṇyagarbha, supports the earth as well as heaven. May we worship that shining One with offerings—who is of the nature of bliss or whose characteristic nature cannot be interrogated.

यः प्राणतो निमिषतो महित्वैक इद्राजा जगतो बभूव ।
य ईशे अस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विधेम
॥२॥

यश्च हिरण्यगर्भः स्वकीयेन महिम्ना प्राणवतां निमिषतां स्थावरजङ्गमानां आधारभूतस्य जगतः अद्वितीय एव राजा बभूव; यश्च जगदन्तर्वर्तिनः मनुष्यादिद्विपदः गोहस्त्यादिचतुष्पदश्च अन्तर्यामी सन् प्रेरकत्वेन ईष्टे;

2. Who became the sovereign ruler of all beings living and existing on the earth; who controls as the indwelling Spirit all the bipeds and quadrupeds evident on the earth;

य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः ।
यस्य छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम
॥३॥

यश्च हिरण्यगर्भः प्राणिनां आत्मभूतः सन् जीवदाता बलस्य च दाता (अनुप्रवेशेन आत्मदः अन्नादिपुष्टिप्रदत्वेन बलदः च); यस्य च प्रकृष्टं

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शासनं देवाः प्रार्थयन्ते; प्राणापहारी मृत्युः तारकं सुधारूपममृतं च छायावत् यस्य स्वाधीने वर्तेते;

3. Who is the giver of Self (all Selves in reality being Himself); who is the bestower of strength (as nourisher through food); whose command even gods are eager to receive; whom immortality and death obey like shadow;

यस्येमे हिमवन्तो महित्वा यस्य समुद्रꣳ रसया सहाहुः ।
यस्येमाः प्रदिशो यस्य बाहू कस्मै देवाय हविषा विधेम ॥४॥

इमे हिमवदुपलक्षिताः पर्वतराजयः यस्य हिरण्यगर्भस्य महिमभूताः एव वयं इत्याहुः; रसाशब्दवाच्याभिः नदीभिः सह समुद्रोऽपि यस्यैव ऐश्वर्येण महाभाग्यवानस्मि इति स्वरूपावस्थानेनैव ख्यापयति; इमाः प्राच्यादिचतस्त्रः दिशः आग्नेय्यादिप्रदिशः (अर्थात् विदिशः) च यस्य सृष्टिकार्याभिज्ञाः धर्माधर्मरूपबाहुस्थानीयाः भवन्ति;

4. Whose glory the mountains, the Himalayas and the rest, declare; whose greatness the ocean along with rivers proclaim; to whose hands engaged in dispensing justice may be compared the eight directions;

यं क्रन्दसी अवसा तस्तभाने अस्यैक्षेतां मनसा रेजमाने ।
यत्राधि सूर उदितौ व्येति कस्मै देवाय हविषा विधेम ॥५॥

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रेजमाने अवसा रक्षणेन निमित्तेन तस्तभाने क्रन्दसी प्रजापतेः क्रन्दनादुत्पन्ने द्यावापृथिव्यौ यं मनसा अभ्यैक्षेतां, मनसा आवयोः महत्त्वं अस्मात प्राप्तमिति आभिमुख्येन ईक्षणं कृतवत्यौ; यस्मिन् आधारे वर्तमानः उदितः सूर्यः भ्रमति;

5. Whom the dual deity, heaven and earth, shining by light and established for the protection of the world view in mind as the source of their greatness; supported by whom the sun moves gloriously after rising;

येन॒ द्यौरु॒ग्रा पृ॑थि॒वी च॑ दृ॒ळ्हे येन॒ स्वः॑ स्तभि॒तं येन॒ नाकः॑ ।
यो अ॒न्तरि॑क्षे॒ रज॑सो वि॒मान॒ः कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥६॥

येन उग्रा द्यौः पृथिवी च स्थिरीकृते; येन सुवर्लोकः स्तब्धीकृतः सुखं पुण्यकृत्सु संस्थापितः; येन नाकः दुःखरहितः मोक्षः पुण्यकृत्सु व्यवस्थापितः यश्च अन्तरिक्षे रजोवाच्यस्य गन्धर्वादिसर्गस्य विमानः निर्माता;

6. By whom the powerful sky and the terrestrial region were made firm; by whom the blissful heaven was awarded to the virtuous, by whom Release was appointed for the virtuous; who is the maker of Rājasa creation in the mid-region;

आपो॑ ह॒ यन्म॑ह॒तीर्विश्व॒माय॒न् दक्षं॒ दधा॑ना ज॒नय॑न्तीर॒ग्निम् ।
ततो॑ दे॒वानां॒ निर॑वर्त॒तासु॒रेकः॒ कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥७॥

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यत् यस्य प्रजापतेः अनुग्रहात् महत्यः विश्वं दक्षं वृद्धिशीलं गर्भं दधानाः अग्निं जनयितुकामाः आपः विश्वाकारं आयन् प्राप्ताः ततःप्रजापतेः एकः देवानां प्राणः निरवर्तत;

7. Through the power of whom the great Causal Waters holding within it the power of unfoldment and the capacity to produce fire transformed itself into the form of the world and from whom the one Breath of all gods came into existence;

यश्चिदापो महिना पर्यपश्यद्दक्षं दधाना जनयन्तीरग्निम् ।
यो देवेष्वधि देव एक आसीत् कस्मै देवाय हविषा विधेम ॥८॥

यः चित् एव हिरण्यगर्भः विश्वाकारेण परिणताः अग्निं जनयन्तीः दक्षं दधानाः अपः तथाविधसामर्थ्यजननाय स्वमहिम्ना पर्यपश्यत् वीक्षितवान्; यश्च एक एव देवः देवेषु आधिक्येन महानासीत् ॥

8. Who—the Hiraṇyagarbha—viewed the waters which create fire and support the Vedic acts of worship (in order to endow it with such potency), who is the one God ruling over all the rest.]

एष हि देवः प्रदिशोऽनु सर्वाः
पूर्वो हि जातः स उ गर्भे अन्तः ।
स विजायमानः स जनिष्यमाणः
प्रत्यङ्मुखाँस्तिष्ठति विश्वतोमुखः ॥१२॥

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एषः विश्वाधिकः स्वप्रकाशः परमात्मा सर्वाः प्रधानदिशः विदिशश्च लक्ष्यीकृत्य सर्वत्र अनुगतः भवति । हिरण्यगर्भरूपेण प्रागेव जातः श्रुतिप्रसिद्धः सः एव ब्रह्माण्डरूपस्य गर्भस्य मध्ये जनकभावेन जन्यत्वेन च सर्वस्य सुरासुरनरनिकरस्य बुद्धीन्द्रियदेहानां अध्यक्षो भूत्वा सर्वतः रूपाद्युपलब्धिद्वारयुक्तः सन् अन्तर्यामिभावेन तिष्ठति ॥

एषः this हि well-known देवः Self-luminous Lord सर्वाः all प्रदिशः quarters of heaven अनु (pervades) towards: पूर्वः in the beginning जातः born (as Hiraṇyagarbha) सः He हि inded उ only गर्भे अन्तः in (the universe represented as) the womb; सः He विजायमानः is being created variously सः He जनिष्यमाणः going to be born in future विश्वतोमुखः having face everywhere प्रत्यङ् as the innermost Self मुखाः as the Lord तिष्ठति remains.

12. This Self-luminous Lord renowned in the scriptures pervades all the quarters of heaven. Having been born as Hiraṇyagarbha in the beginning He indeed is inside the universe represented as the womb. He alone is the manifold world of creation now springing into existence and causing the birth of the world of creation yet to come. As one having face everywhere, He dwells also as the inner most Self leading all creatures.

[The stanzas beginning with this one describe the glory of Paramātman. The manifested world and every item in it point to His power. Not only the Hiraṇyagarbha embodying the universe in its totality, but every being in the world is a representative of Paramātman. He is immanent in all. He is the Master and Ruler of every intellect. All the senses are door-ways for Him serving as channels of

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communication. As cause and effect, He connects successive generations of creation. The last line offers a textual problem. The attempt made to avoid a verbal redundancy by changing *viśvatomukhaḥ* into *sarvatomukhaḥ* is not significant. The actual reading is *pratyaṅmukhāstiṣṭhati*. Bhaṭṭabhāskara assumes *mukhāt tiṣṭhati* on the ground of Vedic variation and explains *mukhāt upakramāt* i.e., pervading from the beginning to the end of the effected universe. Sāyaṇa ignores the plural case-ending and interprets *mukhā* as *mukhya* or primary Being, the Ruler of the body, the senses and the mind. The reading *mukhaḥ* in the singular may be a conjectural correction of some copyist. The same stanza, perhaps in an improved form, appears as verse 16 in chapter 2 of *Śvetāśvatara Upaniṣad* where we get the variant reading *sa eva jātaḥ* for *sa vijāyamānaḥ* and *pratyañjanāḥ* for *pratyaṅmukāḥ*. *Janāḥ* in this case is either taken as an address or as the indwelling Soul of all beings.]

विश्वतश्चक्षुरुत विश्वतो मुखो विश्वतो हस्त उत विश्वतस्पात् ।
सं बाहुभ्यां नमति सं पतत्रैर्द्यावापृथिवी जनयन् देव एकः ॥१३॥

दिवं च पृथिवीं च एक एव सन् परनिरपेक्षं संजनयन् अर्थात् उत्पादयन् स्वयं प्रकाशमानः देवः सर्वतः व्याप्तचक्षुः सर्वतोमुखः सर्वतोहस्तः सर्वतःपादश्च सन् बाहुसदृशाभ्यां धर्माधर्माभ्यां वासनाख्यैः पतत्रैः च जगत् सर्वं संनमति अर्थात् वशीकरोति ॥

द्यावापृथिवी heaven and earth संजनयन् one who creates एकः one without a second देवः self-luminous विश्वतश्चक्षुः having eyes everywhere उत and विश्वतोमुखः having faces everywhere

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विश्वतोहस्त: having hands everywhere उत and विश्वतस्पात् having feet everywhere (स: He) बाहुभ्याम् by the hands पतत्रै: by the legs च and संनमति controls, joins.

13. The Self-luminous Reality is one without a second and is the creator of heaven and earth. (Having created the universe by Himself and out of Himself) He became the possessor of the eyes, faces, hands and feet of all creatures in every part of the universe. He controls all of them by *dharma* and *adharma* (merit and demerit) represented as His two hands and the constituent elements of the universe which have supplied the Souls with the material embodiment represented as *patatra* or legs.

[This stanza tells us that the Paramātman is both the operative and the material cause of the universe, besides being the ruler and guide of all creatures and the user of their limbs, actions and senses as His instruments. It is quoted here from *Taittirīyasaṁhitā* IV. 6. 24. It is also found with slight alterations in *Atharvaveda* XIII. 2. 26 and *Śvetāśvatara Upaniṣad* III. 3. where *viśvatobāhu* appears in the place of *viśvatohasta* and *dhamati* for *namati*. Upaniṣad-brahmayogin interprets *patatra* as *pāda*. According to Sāyaṇa *bāhu* represents merits and demerits of creatures on the grounds of which God shapes the world and *patatra* symbolically represents the moving material elements which constitute the world. The second half of the stanza is cryptic and some symbolic interpretation as given above alone renders it comprehensible.]

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वेनस्तत् पश्यन् विश्वा भुवनानि विद्वान् यत्र विश्वं भवत्येकनीडम् ।
यस्मिन्निदꣳसं च वि चैकुꣳस ओतः प्रोतश्च विभुः प्रजासु ॥१४॥

प्र तद्वोचे अमृतं नु विद्वान् गन्धर्वो नाम निहितं गुहासु ।
त्रीणि पदा निहिता गुहासु यस्तद्वेदं सवितुः पिता संत् ॥१५॥

यस्मिन् परमात्मनि सर्वं जगत् एकाश्रयत्वेन अवस्थितं अथवा तादात्म्यं प्राप्तं भवति तं परमात्मानं साक्षात्कुर्वाणः अत एव विश्वानि भुवनानि तत्त्वतः विद्वान् सर्वलोककान्तत्वात् वेनः इति नाम्ना ख्यातः गन्धर्वः शरीरावच्छिन्नात्मप्रदेशेषु निहितं अमृतत्वप्राप्तिहेतुकं मृत्युभयहरं परमात्मानं परोक्षतः बुद्ध्वा शिष्येभ्यः प्रोवाच अर्थात् प्रथमं आविष्कृतवान् किल । यत् परमात्मतत्त्वं कारणत्वेन सर्वेषु कार्यभूतेषु पटे दीर्घतन्तुवत् तिर्यक्तन्तुवत् च सन्ततं अवतिष्ठते; यस्मिन् परवस्तुनि इदं जगत् सं एति वि एति च अर्थात् उत्पद्यते विलीयते च; येन प्राणिबुद्धिषु त्रीणि जाग्रत्स्वप्नसुषुप्तिरूपाणि स्थानानि निहितानि; व्यापकं अद्वितीयं तत् वेद्यं यः वेद सः स्वकीयोत्पादकस्य अथवा रक्षकस्य अपि पिता तारकः स्यात् । अर्थात् ब्रह्मवित् स्वदेहमात्रजनकस्य लोकप्रसिद्धस्य पितुः अपि पितृवत् पूजनीयो भवति ॥

यत्र in which विश्वम् the universe एकनीडम् united in one place of rest or support भवति is तत् that पश्यन् he who sees विश्वा (विश्वानि) all भुवनानि worlds विद्वान् he who knows वेनः Vena नाम named गन्धर्वः a Gandharva अमृतम् immortal तत् that विद्वान् knowing प्र वोचे (for ऊचे without संप्रसारणम्) declared नु verily. यस्मिन् in whom इदम् this सम् (एति comes) together, gets absorbed च and वि (एति) rises, originates च and (यः who) प्रजासु in creatures ओतः प्रोतः च (exists as) warp and woof (येन

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by whom) गुहासु in the hidden places (of the heart of creatures) त्रीणि three पदा (पदानि) states निहिता (निहितानि) are fixed, appointed यः he who एकम् one विभुः all-pervasive तत् that वेद knows सः he सवितुः of one's father पिता father सत् becomes.

14-15. He in whom this universe originates and into whom it is absorbed; He who exists as the warp and woof in all created beings; He by whom the three states (of waking, dream and deep sleep) are appointed in the intellects hidden in creatures; He in whom the universe finds a single place of rest—having seen that Paramātman, the Gandharva named Vena became a true knower of all the worlds and proclaimed (to his disciples for the first time) that Reality as immortal. He who knows that all-pervasive One becomes worthy of receiving the honour due to a father even from his own natural father.

[In order to inspire greater confidence in the doctrine of Paramātman taught here the authority of Vena is cited in this passage. Commenting on the word Vena in *Taittirīya-saṁhita* IV. 10. 1. 1, Sāyaṇa states that it is derived from विना कान्तौ and that it means dear or *abhīsta*. According to Yāska the term Vena is applied to Indra, Sun, Prajāpati and a Gandharva. The commentators accept the sense of the Gandharva or Prajāpati in this context. Bhaṭṭabhāskara, interpreting etymologically, makes out *Vena* to be the Lord who willed the creation of the universe and *gandharva* as the

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Divine Principle in whom expressions remain as mystic sound. *Veṇṛ* is taken as a root expressing desire and *gandharva* is explained as *gām dhārayati iti* i.e., *nādātmakadeva*. Two impressive metaphors make these stanzas significant as high poetry and philosophy. The term *nīḍa* in Sanskrit has the sense of a resting-place, a bird's nest in which the young ones live together, or the inside of a vehicle where the occupants remain together. The idea of safety and togetherness are implied in these meanings. The whole universe of beings has its safety resort in the Paramātman and derives its existence and intelligence from Him. The second metaphor is about the warp and woof in a woven fabric without which it cannot be. The creation has no existence apart from its divine cause; and knowledge of the Divine Reality alone gives one a true knowledge about the perceptible universe. He who knows God in the world and the world as not different from the cause of its origin, support and final goal, realizes immortality. It is mentioned by the commentator that Vena is one of those who realized this truth first and proclaimed it to others. In the last line divine knowledge is extolled. The Vedic seers recognized the spiritual father's superiority to the natural father and even asserted that a son who has become enlightened in divine wisdom may be honoured by his own biological father. *Guhā* in the text literally means a cave or a hiding place. It represents here the *buddhi* or intellect which is the medium through which the Spirit or Ātman manifests Itself. It is also the seat of waking, dream and sleep. The three *padas* are taken to be *parā*, *pasyantī* and *madhyamā* stages of *vāk* also, on the authority of Ṛgveda 1. 164. 45. The word *savituḥ* in the last line is also found as *sa pituḥ* in some texts. Bhaṭṭabhāskara takes the first of these stanzas as a description of *rūpaprapañca* and the second as that of *nāmaprapañca*.

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Verses 14 to 18 are originally found in *Atharvaveda* II. 1. 1-5 with some variation and transposition.]

स नो बन्धुर्जनिता स विधाता धामानि वेद भुवनानि विश्वा ।
यत्र देवा अमृतमानशानास्तृतीये धामान्यध्यैरयन्त ॥१३॥

यस्मिन् सुहृद्भूते देवे सति तृतीये लोके तत्प्रसादेन अमृतत्व प्राप्तवन्तः जीवाः देवाः भूत्वा पूज्यानि स्थानानि आभिमुख्येन अधिगतवन्तः, सः परमेश्वरः जीवानां सर्वेषां अस्माकं हितकारी भ्राता जनयिता पिता श्रेयस्कर्ता च भवति। स एव अस्माकं उचितानि स्थानानि वेद, यतः स एव विश्वानि अपि भूतजातानि वेद ॥

यत्र where तृतीये in the third (world called द्युलोक) अमृतम् immortality आनशानाः those who have attained देवाः gods धामानि excellent places अध्यैरयन्त attained (according to merit and divine dispensation) सः that Lord नः our बन्धुः benefactor and friend जनिता creator विधाता ordainer (च and) सः He धामानि proper places वेद knows (यतः for) विश्वा (विश्वानि) all भुवनानि created beings (वेद He knows).

16. Through whose power the gods who have attained immortality in the third region of heaven got allotted their respective places, He is our friend, father and ordainer. He knows the proper places of each because He understands all created beings.

In this stanza the Divine Providence is described as the benefactor of all creatures. He is the father, brother, friend and true judge conferring upon all individual beings

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position, function and enjoyment according to the merits of the deeds done by them. The fruits of actions come from Him.)

परि॒ द्यावा॑पृथि॒वी य॑न्ति स॒द्यः परि॑ लो॒कान् परि॒ दिश॒ः परि॒ सुव॑ः ।
ऋ॒तस्य॒ तन्तुं॒ वित॑तं वि॒चृत्य॒ तद॑पश्य॒त् तद॑भवत् प्र॒जासु॑ ॥१७॥

सर्वात्मभावमापन्नाः साक्षात्कृतब्रह्मतत्त्वाः क्षणमात्रेण एव द्यावापृथिव्यौ सर्वतः व्याप्नुवन्ति, ब्रह्माद्यवशिष्टलोकान् परिगच्छन्ति, प्राच्यादिदिशः स्वर्लोकं च परियन्ति । यः प्रजानां मध्ये ऋताभिधेयस्य परब्रह्मणः तन्तुवत् अविच्छिन्नावस्थानरूपं विस्तीर्णभावेन निश्चित्य याथातथ्येन तत् ब्रह्मतत्त्वं पश्यति सः तत् ब्रह्म एव भवति ।

सद्यः immediately द्यावापृथिवी heaven and earth परियन्ति they spread over, लोकान् the worlds परि (यन्ति) spread over, दिशः the quarters of heaven परि (यन्ति) spread over, सुवः the heavenly region परि (यन्ति) spread over. (यः he who) प्रजासु in the created beings ऋतस्य of the Supreme Reality named *Ṛta* तन्तुम् (like) the thread विततम् spread out विचृत्य having decided in mind तत् that (Brahman) अपश्यत् sees (lit., saw) (सः he) तत् that अभवत् becomes (lit., became).

17. They (i.e., those who have realized their identity with the Highest Lord) immediately spread over heaven and earth. They pervade other worlds, the quarters of heaven and the heavenly region called *Suvarloka*. Whosoever

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among created beings sees that Brahman named *Ṛta* or 'the True', unintermittently pervading the creation like the thread of a cloth, by contemplation in mind, truly becomes That.

[Having described Divine Providence and Grace leading to welfare in the embodied stage and final release from worldly existence, the text by this stanza sets forth the nature of a liberated soul. The moment an aspirant who has reached maturity attains perfect knowledge, he realizes his oneness with all that exists. The term *vicṛtya* is taken in the sense of *niścitya* (having settled in mind) in the translation, following Sāyaṇa. Bhaṭṭabhāskara explains it as *chitvā* (having cut asunder). According to him the third line means 'having cut asunder the extended fruits of works of sacrifices and so on.' The term *Ṛta* evidently stands for sacrifices accordingly.]

परीत्य लोकान् परीत्य भूतानि परीत्य सर्वाः प्रदिशो दिशश्च ।
प्रजापतिः प्रथमजा ऋतस्यात्मनात्मानमभिसंबभूव ॥१८॥

ऋताभिधेयस्य परस्य ब्रह्मणः प्रथमकार्यभूतः प्रजानां पालकः हिरण्यगर्भः भूरादिलोकान् भूतानि प्रदिशः दिशः च सर्वतः व्याप्य आत्मीयेन ब्रह्मरूपेण जीवात्मसमष्टिं अनुप्रविश्य अधिष्ठातृत्वेन मिथुनीभूय तस्थौ । अथवा आभिमुख्येन सम्यक् भावयति स्म ॥

ऋतस्य of Parabrahman called *Ṛta* प्रथमजा first-born प्रजापतिः Hiraṇyagarbha, the protector of the universe लोकान् the worlds परीत्य having pervaded भूतानि created beings परीत्य having pervaded सर्वाः all प्रदिशः दिशः च quarters and intermediate quarters परीत्य having pervaded आत्मना by His own

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nature as the Highest Self आत्मानम् individual souls अभिसंबभूव rules and protects them abiding within.

18. Having pervaded the worlds and the created beings and all the quarters and intermediate quarters, the first-born of Brahman known as Prajāpati or Hiraṇyagarbha became by His own nature as Paramātman, the ruler and protector of individual souls.

[This stanza occurs also in *Taittirīyāraṇyaka* I. 23. 9, with a variant विधाय for परीत्य. It concludes the description or definition of the ultimate Reality, Parabrahman or Paramātman, commencing with the opening stanza. We learn from the foregone passages these important doctrines: The *Paramam Brahma* of the Vedic seers is called *Ṛtam* and *Satyam*. There is nothing subtler or higher than this one Reality which is beyond perceptual knowledge as well as ignorance and darkness. It is the one Reality in which the visible and imaginable universe has its origination, sustentation and retraction. This immortal, self-luminous, ineffable Reality is realized in the hearts of self-disciplined sages, who have thereby attained liberation. As the cause of the universe, He is within the comprehension of all in general. He is Prajāpati, the father of all created beings, who has assigned to each individual according to his deserts, objects, means and places for experiencing the results of his thoughts and deeds. He is again called Hiraṇyagarbha for the reason that he is pervading the universe inside and outside by His power of knowledge and action. In this aspect He is expressed more or less through the sun, the moon and the stars, fire, water and air, men, animals and plants, days, months and seasons. None ever equals or surpasses Him

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in glory. As the parent, friend and benefactor of all creatures, it is to Him all should turn for refuge from fear, security in welfare and guidance to knowledge. Finally, with His grace and by the knowledge of Him man attains release from *saṁsāra* and gains ultimate beatitude. Those sages who have attained this goal declare this truth to others and become honoured guides and exemplars to common humanity seeking light and succour in the world. Concluding this grand theme the present passage informs us that the same Reality embodied in the entire universe, for all time, dwells in each one of us as the dual principle—the individual self and the Highest Self—the two companion birds with golden plumage perching on the self-same tree mentioned in other Upaniṣads. The unconditioned Brahman cannot be considered the cause of the universe as It can be regarded only as the negation of all assertions. Hence the cause of the universe is traced to Hiraṇyagarbha or Īśvara who is conceived as the first-born, although He is never born or in reality different from Brahman. The term *abhisaṁbabhūva* in the text is explained as *mithunībhāva* by Bhaṭṭabhāskara implying the relationship of a couple between Paramātman and jīvātman. The remaining part of this Upanisad mostly deals with holy utterances prescribed for facilitating meditation and other religious acts connected with worship intended to lead an aspirant to the Divine Reality described above.]

सद॑सस्पति॒मद्भु॑तं प्रि॒यमिन्द्र॑स्य॒ काम्य॑म् ।
स॒निं॑ मे॒धाम॑यासिषम् ॥१९॥

आत्मनः इन्द्रस्य वा प्रीणयितारं सर्वैः अपेक्षणीयत्वेन कामनार्हं आश्चर्य-गुणरूपक सननीय अर्थात् भजनीयं अथवा विद्याधारणशक्तेः प्रदातारं सर्वं

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विकाराधारभूतायाः अव्याकृतप्रकृतेः कारणत्वेन पालकं देवं अहं अयानि अर्थात् प्राप्तुं आशंसे । सः मामपि अङ्गीकरोतु ॥

इन्द्रस्य of god Indra or one's own Self प्रियम् dear काम्यम् covetable अद्भुतम् marvellously excellent मेधाम् intellectual powers सनिम् giver, worthy of reverence सदसस्पतिम् the Lord of the unmanifest in which creation exists potentially अयासिषम् I pray I may attain.

19. I pray I may attain to the marvellously excellent Lord of the unmanifest cause of the universe who is dear to Indra and my own Self, who is covetable, who is worthy of reverence and who is the bestower of intellectual powers.

[This stanza in gāyatrī metre is a prayer addressed to the indwelling Paramātman for the gift of mental powers leading to illumination. The *Kenopaniṣad* narrates an anecdote from which we understand that Indra was the first and foremost of gods who realized Brahman nearest. The *Aitareyopaniṣad* informs us that Indra is the mystic name of the Ātman dwelling in the creatures. So it is evident that the Antaryāmin (indwelling Ātman) is the dearest object to everyone. The first member of the compound *sadasaspati* is interpreted thus: सीदन्ति अस्मिन् अव्याकृताकारेण सर्वं जगत् इति । The marvellous nature of the Creator is evident from the manifestation of the universe unrivalled in its design and originality. *Sani* is a Vedic word denoting giver of gifts or one who is worthy of adoration. The Vedic Ṛṣis frequently prayed for the power of memory and understanding implied in the word *medhā*, for no knowledge is possible without them. The reading *medhāmayāśiṣam* (blessing comprising of intelligence) noted by *Dīpikā* is amusing.]

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उद्दीप्यस्व जातवेदोऽपघ्नन्निर्ऋतिं मम ।
पशूंश्च मह्यमावह जीवनं च दिशो दिश ॥२०॥

हे जातवेदोनामाग्निरूपेण अवस्थित देव मदीयां विघ्नकरीं पापदेवतां विनाशयितुं मदर्थं उत्कर्षेण दीप्तो भव । ततः अपहतविघ्नाय मह्यं गवादीन् इतरभोग्यजातं च आनय । आत्मनः वृत्तिं दीर्घायुष्यं च देहि । योग्यानि स्थानान्यपि दिक्षु मह्यं सम्पादय इत्यहं प्रार्थये ॥

हे जातवेदः O Jātavedas मम my निर्ऋतिम् sin (personified) अपघ्नन् in order to destroy उद्दीप्यस्व shine brilliantly; मह्यम् for me पशून् cattle च and (other objects of enjoyment) आवह bring; जीवनम् sustenance दिशः spots (suitable for stay) in any direction च and दिश appoint.

20. O Jātavedas, shine brilliantly in order to destroy the sins connected with me. Confer on me enjoyments of various kinds including cattle. Give me sustenance and longevity and appoint a suitable dwelling for me in any direction.

[This is another prayer in anuṣṭubh metre to God meditated in Fire. *Jātavedas* is he who dwells in the human body assimilating food and guiding vital functions, or he who knows the needs of all beings born. *Nirṛti* or *Alakṣmī* embodies in Hindu tradition all disvalues like poverty, ugliness, unlawful acts, laziness and so on. The quest of God can be successful only when an aspirant has a suitable place to stay, necessary comforts which insure against distraction and worry and the shining grace of God which keeps away all mental and physical sins of omission and commission. Hence the significance of such a prayer.]

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मा नो॑ हि॒ꣳसीज्जातवेदो॒ गामश्वं॒ पुरु॑षं॒ जग॑त् ।
अबि॑भ्रद॒ग्न आग॑हि श्रि॒या मा॒ परि॑पातय ॥२१॥

सा निर्ऋतिः मदीयाः गावः अश्वान् पुरुषान् जगत् सर्वमपि तव प्रसादात् हे जातवेदः मा विनाशयतु । हे अग्ने त्वं हिंसासाधनानि आयुधानि अधारयन् अस्मदपराधान् वा मनसि न कृत्वा मदनुग्रहार्थं आगच्छ । आगत्य च मां धनधान्यादिसम्पत्त्या मोक्षात्मिकया वा श्रिया सर्वतः सङ्गमय ॥

हे जातवेदः O Jātavedas नः our गाम् cows अश्वम् horses पुरुषम् men जगत् (and the rest of) the world (सा निर्ऋतिः that evil one) मा हिंसीत् slay not. हे अग्ने O Fire अविभ्रत् without holding (weapons in hand, or our offences in mind) आगहि come (to our succour). मा me श्रिया with wealth or beatitude परिपातय unite on all sides.

21. O Jātavedas, through Thy grace may not the evil one slay our cows, horses, men and other belongings in the world. O Fire, come to succour us without holding weapons in Thy hand or thoughts of our offences in Thy mind. Unite me on all sides with wealth.

[This stanza in anuṣṭubh metre contains again two other prayers to the Antaryāmin: for the safety of wealth acquired through His grace and for the attainment of greater possessions implied by *Śrī*, leading up to final beatitude. *Āgahi* is the Vedic form for *āgaccha*. Up to this stanza the text as found in various books consulted is generally uniform and fixed. Henceforward we counter many variations and additions in different documents. On the authority of a Vijñānātman, Sāyaṇa has approved the *drāviḍapātha*. The same is followed here, occasionally supplemented with a few other readings.]

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पुरुंषस्य विद्म सहस्राक्षस्यं महादेवस्यं धीमहि ।
तन्नों रुद्रः प्रचोदयांत् ॥२२॥

विश्वस्य पूरयितुः विश्वातीतस्य परमात्मनः स्वरूपं जानीम । तदर्थं अनन्तज्ञानशक्तिमन्तं सहस्राक्षं जगदनुग्राहकं परमेश्वरं ध्यायेम । तत्र ध्यान-विषये अस्मान् ज्ञानशक्त्यधिष्ठाता विश्वप्रेरकः रुद्रः प्रचोदयतु प्रेरयतु वर्तयतु च ॥

पुरुषस्य (for पुरुषम्) the Supreme Person विद्म may we know (तदर्थम् for that knowledge) सहस्राक्षस्य (for सहस्राक्षम्) thousand-eyed महादेवस्य (for महादेवम्) the Great God धीमहि may we meditate. रुद्रः Rudra, the giver of Knowledge तत् (for तत्र) in that meditation नः us प्रचोदयात् may impel or keep.

22. May we know the Supreme Person and for the attainment of His Knowledge may we meditate upon Him, the thousand-eyed Great God. May Rudra, the giver of Knowledge, impel us towards such meditation and keep us in it.

[This and the following 12 passages are called gāyatrīs addressed to different deities. These are employed by a spiritual aspirant for worship and meditation as also for mental and oral repetition (japa). The term gāyatrī denotes a particular metre in which a very large number of Vedic stanzas are composed. Of all these stanzas the most outstanding one is the stanza at *Ṛgveda* 3. 62. 10 of which the seer is Viśvāmitra and the Deity Savitṛ. For one of the earliest commendations of gāyatrī see *Chāndogya Up*. 3. 12. 1 and Śrī Śaṅkarācārya's commentary on it. This mantra is used by a twiceborn Hindu in his daily devotions and during special acts of worship. The

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gāyatrīmantra is also called Sāvitrī and Sarasvatī in view of the fact that it is addressed to Savitṛ and worshipped also as Sarasvatī. Gāyatrī itself is considered as a feminine Deity. In common usage, however, the word gāyatrī denotes the stanza in 24 letters occurring in a particular pattern. The Supreme Reality, Paramātman or Parabrahman, is invoked through this stanza. Exactly on the same ideal and verbal pattern several other gāyatrīs have come into vogue, although none of them has attained the same universality, sanctity and significance which the original gāyatrī possesses. Nevertheless every holy formula cast in the mould of the first and foremost gāyatrī has an outstanding part to play in the worship of that particular deity with which it is connected. A name and characteristic description of the object of worship, a longing on the part of the worshipper to comprehend that object of worship in contemplation, and a prayer to the deity worshipped for goading, guiding and holding one's instrument of understanding so that one might attain the highest and best fruit of life—these comprise the essence of all worship; and the gāyatrī formula presents them in the most luminous and concise manner. The greatest help which man should expect of God is not personal services rendered for the satisfaction of his desires and needs like a good neighbour reciprocating previous favours, but the guidance of his thoughts in the right direction. In all the gāyatrīs therefore, the central thought consists in a petition to the Most High for initiating, controlling and developing thoughts, desires and feelings of the worshipper in a way conducive to the attainment of the highest human values and the knowledge of God that leads to liberation. *Maitrāyaṇī Saṁhitā* of the *Yajurveda* (2. 9. 1) gives for the first time eleven dhyāna-gāyatrīs employed for the meditation and worship of Rudra-Śiva in the last iṣṭakā of the agnicayana. There it is not

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merely an oblation made in consecrated fire, but the cityāgni is worshipped as the Divine Person preceded by śatarudrīya-homa. The first gāyatrī given in this Upaniṣad occurs there.

This, the first gāyatrī given here, is addressed to Rudra-Mahādeva. The name Rudra is described as the power that rules knowledge and wisdom. Rudra is jñānadātā and as such He is the guide of the whole universe. As Virāṭ He is myriad-eyed and He is the Puruṣa pervading all creation. Mahādeva is the usual name by which His unrivalled divine nature is described. The aspirant after mokṣa or final beatitude expresses his longing to know the Supreme by the use of the verb in the potential mood; the same mood is used also in connection with the meditation implying that even the desire to meditate is engendered only through prayer to the Supreme for its gain. The use of the verbs in the first person plural in all these gāyatrī formulas is specially noteworthy. Man is gregarious by nature. He can hardly rise above the moral and spiritual level attained by the collectivity to which he belongs. It is, therefore, necessary that every religious aspirant who strives for the uplift of his own self should also remember the whole community to which he belongs, so that all may be raised above the previous level. This great truth is implied in the plural expressions, 'May we know' and 'May we meditate'. The supplication implied in the last verb finally points out that the worshipper owes his approach to God solely to the impulse granted by God Himself. In all the gāyatrīs that follow the same motivation runs centrally. These gāyatrīs are repeated for getting purity of mind accompanied by meditation on the deity indicated. *Puruṣa* contained in this Rudra gāyatrī implies that all deities may be invoked by a votary with the same mantra which is connected with his iṣṭa or chosen ideal, considering them as non-different from Him. In one text

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examined the first line is found as तत्पुरुषाय विद्महे. This alteration makes the line a regular gāyatrī line. Otherwise the whole passage is not in gāyatrī metre, but in pura uṣṇik. The grammatical structure of these formulas vary widely from standard usage by interchanges of case-endings and verbal terminations.]

तत्पुरुषाय विद्महे महादेवाय धीमहि ।
तन्नो रुद्रः प्रचोदयात् ॥२३॥

तं आगमप्रसिद्धैश्वर्यं पुरुषाकारं महादेवं वयं जानीम । तस्य ज्ञानार्थं तं महादेवं ध्यायेम । तस्मिन् ध्यानविषये ज्ञानदाता रुद्रः अस्मान् प्रेरयतु ॥

तत् (for तस्मै) पुरुषाय that Supreme Person well known in the scriptures विद्महे may we know, realize. महादेवाय that Mahādeva, the highest among gods धीमहि may we meditate तत् in that meditation रुद्रः Rudra नः us प्रचोदयात् may impel.

23. May we know or realize the Supreme Person. For that, may we meditate upon Mahādeva and to that meditation may Rudra impel us.

[This Tatpuruṣagāyatrī is not noted by Bhattabhāskara perhaps thinking that it is duplicate of the previous mantra. Sāyaṇa accepts it and informs us that this Gāyatrī is a prayer addressed to Rudra visualized as:

विभ्रद्दोर्भिः कुठारं मृगमभयवरौ सुप्रसन्नो महेशः
सर्वालङ्कारदीप्तः सरसिजनिलयो व्याघ्रचर्मात्तवासः ।
ध्येयो मुक्तापरागामृतरसकलिताद्रिप्रभः पञ्चवक्त्रः
त्र्यक्षः कोटीरकोटीकलिततुहिनरुचिः कलोत्तुङ्गमौलिः ॥

in *Prapañcasāra* 27. 41. This contemplation verse gives in concise language the characteristics of *Tatpuruṣa-Mahādeva* as

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worshipped in the images. The terms *Puruṣa*, *Mahādeva* and *Rudra* are epithets of the same Divine Person implying His personality and spiritual characteristics.]

तत्पुरुंषाय विद्महे' वक्रतुण्डायं धीमहि ।
तन्नों दन्तिः प्रचोदयांत् ॥२४॥

तं पुरुषं जानीम । तदर्थं कुटिलनासिकं ध्यायेम । महादेवः स विघ्नेशः दन्ती तस्मिन् ध्याने अस्मान् प्रेरयतु ॥

24. May we know the Supreme Person. For that, may we meditate upon Vakratunda. May Dantin impel us towards it.

[In all gāyatrīs three epithets and three acts, namely, knowledge, meditation and impelling are to be connected. In this Vighneśagāyatrī employed in the worship of Īśvara, the Supreme Person is represented as elephant-faced, having a bent trunk and an excellent tusk. *Vakratuṇḍa* and *Dantin* are the names of Vināyaka. *Dantiḥ* is the Vedic form of *Dantin*.]

तत्पुरुंषाय विद्महे' चक्रतुण्डायं धीमहि ।
तन्नों नन्दिः प्रचोदयांत् ॥२५॥

तं दिव्यपुरुषविग्रहं जानीम । तदर्थंचक्रतुण्डं ध्यायेम । तस्मिन् ध्याने अस्मान् नन्दिः प्रचोदयतु ॥

25. May we know the Divine Person. For that, may we meditate upon Cakratuṇḍa. May Nandi impel us towards it.

[Here the epithets *Puruṣa* and *Cakratuṇḍa* refer to Nandikeśvara, the servant, seat and vehicle of Śiva. Being one en-

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dowed with occult powers, he is capable of assuming human shape as a puruṣa. He is called *Cakratuṇḍa* as he wielded the weapon known as Cakra, discus, while Śiva was engaged in battle with demons by grasping it with the mouth. This gāyatrī and the next one are not in the shorter version commented by Bhaṭṭabhāskara.]

तत्पुरुषाय विद्महे' महासेनाय धीमहि ।
तन्नः षण्मुखः प्रचोदयात् ॥२६॥

तं पुरुषं जानीम । तदर्थं महासेनं ध्यायेम । तस्मिन् ध्याने अस्मान् षण्मुखः प्रचोदयतु ॥

26. May we know that Divine Person. For that, may we meditate upon Mahāsena. May Ṣaṇmukha impel us towards it.

[This is a prayer addressed to Kārtikeya who is represented as having six faces and as the general of the celestial army.]

तत्पुरुषाय विद्महे' सुवर्णपक्षाय धीमहि ।
तन्नो गरुडः प्रचोदयात् ॥२७॥

तं पुरुषं जानीम । तदर्थं सुवर्णपक्षं ध्यायेम । तस्मिन् ध्याने गरुडः अस्मान् प्रचोदयतु ॥

27. May we know that Divine Person. For that, may we meditate on Suvarṇapakṣa. May Garuḍa impel us towards it.

[This Garuḍagāyatrī represents Garuḍa as having golden wings. The name *Garuḍa* is traced to the root *gṛ* meaning to swallow—*sarpāṇām giraṇāt*.]

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वेदात्मनाय विद्महे हिरण्यगर्भाय धीमहि ।
तन्नो ब्रह्म प्रचोदयात् ॥२८॥

वेदात्मकं ब्रह्म वयं जानीम । तदर्थं हिरण्यगर्भं ध्यायेम । तस्मिन् ध्याने ब्रह्म अस्मान् प्रेरयतु ॥

28. May we know the Veda, embodied as the four-faced Brahmā. For that, may we meditate upon Hiraṇyagarbha. May Brahman impel us towards it.

[This is a prayer addressed to Brahman. Some texts read *Brahma* as neuter singular while others have masculine singular *Brahmā*. Sāyaṇa considers this as Paramagāyatrī and explains it thus: Through the strenuous study of Vedānta as resident students in the place of the preceptor may we know Brahman, the Highest Reality, also expressed in the Vedic scriptures. Having known that Reality may we continually meditate upon that unlimited Truth day and night identifying It with ourselves. *Vedātmana* is a Vedic deviation for Vedātmaka. The four-faced Brahmā named Hiraṇyagarbha and the Vedic lore are but the expressions of the Supreme Reality which, as the impelling Spirit, influences one to do acts meritorious or otherwise.]

नारायणाय विद्महे वासुदेवाय धीमहि ।
तन्नो विष्णुः प्रचोदयात् ॥२९॥

नारायणं जानीम । तदर्थं वासुदेवं ध्यायेम । तस्मिन् ध्याने विष्णुः अस्मान् प्रेरयतु ॥

29. May we know Nārāyaṇa. For that, may

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we meditate upon Vāsudeva. May Viṣṇu impel us towards it.

[The Highest Person is here supplicated as Nārāyaṇa, Vāsudeva and Visnu. Until and unless He impels the individual Soul, it cannot contemplate Him, and without contemplation on Him, His true nature cannot be understood. The etymological meanings of the three epithets are given at length in the *bhāṣyas* on the *Gītā* and *Viṣṇusahasranāma*. Bhattabhāskara's explanation of these words in the Viṣṇugāyatrī is noteworthy. He derives *Nārāyaṇa* thus: The term Nara, being derived from the root *nṛ* to lead, means the leader of all creation. Nāra derived from the above word denotes his offsprings. Nārāyaṇa therefore, is the effective cause of all creatures. Thus Nārāyaṇa is Paramātman. He is called Vāsudeva in his immanent aspect, i.e., dwelling in all creatures as Antaryāmin. The term Viṣṇu implies His all-pervasiveness.]

वज्रनखायं विद्महे' तीक्ष्णदꣳष्ट्रायं धीमहि ।
तन्नों नारसिꣳहः प्रचोदयाँत् ॥३०॥

वज्रनखं जानीम । तदर्थं तीक्ष्णदंष्ट्रं ध्यायेम । तस्मिन् ध्याने नारसिंहः अस्मान् प्रेरयतु ॥

30. May we know Vajranakha. For that, may we meditate upon Tīkṣṇadaṁṣṭra. May Nārasimha impel us towards it.

[This is a prayer to Narasiṁha. The lengthening of the vowel on the first letter of the word Narasiṁha makes no difference in the meaning, namely Man-lion God. Being partly leonine He has sharp eye-teeth and diamond-hard nails.]

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भास्कराय विद्महे महद्द्युतिकराय धीमहि ।
तन्नो आदित्यः प्रचोदयात् ॥३१॥

भास्करं जानीम । तदर्थं महाद्युतिकरं ध्यायेम । तस्मिन् ध्याने आदित्यः अस्मान् प्रेरयतु ॥

31. May we know Bhāskara. For that may we meditate upon the great-light-producer. May Āditya impel us towards it.

[*Bhāskara* literally means light-giver. The sun is believed to be the child of Aditi, mother of all gods, naturalistically the limitless sky. *Mahaddyutikara* in grammatical Sanskrit must be *Mahādyutikara*.]

वैश्वानराय विद्महे लालीलाय धीमहि ।
तन्नो अग्निः प्रचोदयात् ॥३२॥

वैश्वानरं जानीम । तदर्थं लालीलं ध्यायेम तस्मिन् ध्याने अग्निः अस्मान् प्रेरयतु ॥

32. May we know Vaiśvānara. For that, may we meditate upon Lālīla. May Agni impel us towards it.

[This is Agnigāyatrī. Fire is called *Vaiśvānara* because He is favourable to all men by helping their cooking and worship. (विश्वेभ्यो नरेभ्यो हितः ।) Nārāyaṇa explains in the *Dīpikā* that fire is called Lālīla, because oblations are licked up by flickering flames. He equates the word *Lālīla* with *lelāyamāna* in the *Muṇḍaka Upaniṣad*. By attracting the syllable *he* of *vidmahe* some produce the word *helālīla* and explain it as the private

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sport of Fire-God (helā) and His play in the universe as the Supreme God (līlā).]

कात्यायनाय विद्महे कन्यकुमारिं धीमहि ।
तन्नो दुर्गिः प्रचोदयात् ॥३३॥

कात्यायनं जानीम । तदर्थं कन्यकुमारिं ध्यायेम । तस्मिन् ध्याने दुर्गिः अस्मान् प्रेरयतु ॥

33. May we know Kātyāyana. For that, may we meditate upon Kanyakumāri. May Durgi impel us towards it.

[Bhaṭṭabhāskara explains that this Durgāgāyatrī has for its deity a particular sacred fire with which Durgā is identified. She is called *Kātyāyana* because of Her being the offspring of Katya in one of Her incarnations. Masculine gender of the word should be transformed into feminine. *Kanyakumāri* means a shining virgin, *kanyā* being derived from the root *kan* to shine. *Kumāri* is explained as destroyer of evil—(कुं कुत्सितं अनिष्टं मारयति इति ।). The case and gender are to be transformed to bring them to the same pattern as other gāyatrīs. In the commentary given in the Ānandāśrama edition ascribed to an unknown author the following explanation is found: This is a prayer to Ādiśakti—O Kanyakumāri, known as also Durgi, may we know Thee as most excellent and accessible solely through devotion—Thou who hast been a bestower of enjoyment and liberation to Kātyāyana (Thy father in one of of Thy previous incarnations). The word Durgā is changed into Durgi.

Of these twelve gāyatrīs given above only six are accepted by Sāyaṇa and five by Bhaṭṭabhāskara. *Dīpikā* of Nārāyaṇa

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notes eighteen gāyatrīs of which the following are those not given above.

चतुर्मुखाय विद्महे कमण्डलुधराय धीमहि ।
तन्नो ब्रह्मा प्रचोदयात् ॥ १ ॥
आदित्याय विद्महे सहस्रकिरणाय धीमहि ।
तन्नो भानुः प्रचोदयात् ॥ २ ॥
पावकाय विद्महे सप्तजिह्वाय धीमहि ।
तन्नो वैश्वानरः प्रचोदयात् ॥ ३ ॥
महाशूलिन्यै विद्महे महादुर्गायै धीमहि ।
तन्नो भगवती प्रचोदयात् ॥ ४ ॥
सुभगायै विद्महे कमलमालिन्यै धीमहि ।
तन्नो गौरी प्रचोदयात् ॥ ५ ॥
नवकुलाय विद्महे विषदन्ताय धीमहि ।
तन्नः सर्पः प्रचोदयात् ॥ ६ ॥

The Āgamas and Tantras enlist many more gāyatrīs connected with other gods and goddesses; for, the worship of a god is not complete without a gāyatrī. For instance:

महादेव्यै च विद्महे विष्णुपत्न्यै च धीमहि ।
तन्नो लक्ष्मीः प्रचोदयात् ॥ १ ॥
रघुवंश्याय विद्महे सीतावल्लभाय धीमहि ।
तन्नो रामः प्रचोदयात् ॥ २ ॥
दाशरथाय विद्महे सीतारामाय धीमहि ।
तन्नोरामः प्रचोदयात् ॥ ३ ॥
सदाशिवाय विद्महे सहस्राक्षाय धीमहि ।
तन्नः साम्बः प्रचोदयात् ॥ ४ ॥
कालिकायै विद्महे श्मशानवासिन्यै धीमहि ।
तन्नोऽघोरः प्रचोदयात् ॥ ५ ॥

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सहस्रपरमा देवी शतमूला शताङ्कुरा ।
सर्वं हरतु मे पापं दूर्वा दुःस्वप्ननाशिनी ।।३४।।

सहस्रसंख्याकेभ्यः पावनद्रव्येभ्यः परमोत्कृष्टा, अथवा फलदाने सहस्रात् अभ्यधिका, दीप्तिशालिनी अनेकमूला अनेकाङ्कुरशोभिता दुःस्वप्नफलनाशिनी दूर्वाभिमानिनी देवता मम पापं हरतु ।।

सहस्रपरमा superior to a thousand (purifying agencies) देवी embodying the divine spirit, shining शतमूला having many roots, and nodes शताङ्कुरा having many sprouts दुःस्वप्ननाशिनी destroyer of evil dreams दूर्वा dūrvā (panic grass) मे my पापम् demerit, impurity सर्वम् all हरतु ward off, remove.

34. May dūrvā (the panic grass), who represents the divine Spirit, who is superior to a thousand purifying agencies, who has innumerable nodes and sprouts and who destroys the effects of evil dreams, remove all my impurities.

[In the foregoing mantras it has been pointed out that there is only one Supreme Divine Reality and that the manifold objects of the universe represent that Reality symbolically. The Rudrasūkta salutes, among scores of other things, trees and plants and grass beds as the visible form of Rudra. By association some of the flora have acquired particular religious importance in Hindu spirituality. Dūrvā is a variety of pertinaciously growing beautiful grass, the shoots of which are used in various purificatory religious acts in the faith that they have an unseen effect in imparting to worshippers holiness and inner purity.

The religious pattern of individual life worked out by the scriptures spreads throughout the texture of the waking life of

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a spiritual man. A brāhmana who lives according to the rules of the scriptures eliminates impulsive actions as far as possible and tries to approximate every act of his life to the form prescribed in the scriptures. From the moment he awakes from sleep in the last watch of night till he goes to bed late at night every hour of his life is programmed for the performance of religious duties. Worship of God (dharma) is the pivot on which all his other actions turn. His creaturely needs are fulfilled in such a way that a religious impress is put upon them by the repetition of certain mantras and adherence to a fixed pattern. Thus the mode of his leaving the bed; objects of his first sight; attending to his personal needs; his ablution; time, manner, material, place and preparation of his food; movement and rest of his body; and utterance of his speech are all governed by the scriptural rules. These are given in the Dharmaśāstra texts at length. Actions of worship accompanied by sacred utterances repeated during their performance are particularly deemed efficacious. Although such ritualism at times degenerates into dry formalism which may give one the satisfaction that his religious obligations are fulfilled in the cheapest and easiest way, when performed in true spirit, it serves as a great carrying medium of true religion. Repetition of ritual acts creates an appropriate path, a habit of doing things in a worshipful spirit; and it thus purifies, enlightens and transforms the life subjected to it. Habit and attention, so necessary for religious life, are cultivated through proper religious acts.

The anuṣṭubh stanza given above in praise of dūrvā is repeated at the time of a plunge bath which is taken early in the morning; then a few shoots of the grass with a little earth are placed on the head as an auspicious act. Such an auspicious bath is an ingredient of a life of worship. In addition to this stanza regarding dūrvā, the following variant stanza is

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recorded in Jacob's edition: दूर्वा अमृतसंभूताः शतमूलाः शताङ्कुराः । शतं मे घ्नन्ति पापानि शतमायुर्विवर्धति ॥]

काण्डा॑त् काण्डात् प्ररोह॑न्ती परु॑षः परुषः परि॑ ।
एवा नो॑ दूर्वे॒ प्रत॑नु सहस्रे॑ण शतेन॑ च ॥३५॥

काण्डात् काण्डात् परुषः परुषः परि प्ररोहन्ती हे दूर्वे एवं अस्मानपि वंशवृद्धया शतेन सहस्रेण च प्रकर्षेण विस्तारय ॥

काण्डात् काण्डात् from every stalk of jointed stem परुषः परुषः from every node परि further प्ररोहन्ती growing दूर्वे O dūrvā एवा (एवम्) analogously नः us शतेन सहस्रेण च by hundreds and thousands प्रतनु multiply.

35. O dūrvā, just as thou growest farther and farther multiplying at every node putting forth roots and fresh stalks, so also help us to grow in progeny by hundreds and thousands.

[The ancients who lived in an agrarian society close to Nature in a sparsely populated country valued growth of family in successive generations. They shuddered at the thought of the break of a lineage and the extinction of the social heritage transmitted through it. These families envied, as it were, dūrvā which gradually spread by the extension of its stalk in all directions.]

या श॒तेन॑ प्रत॒नोषि॑ सहस्रे॑ण वि॒रोह॑सि ।
तस्यां॑स्ते देवीष्टके वि॒धेम॑ ह॒विषा॑ व॒यम् ॥३६॥

हे देवि इष्टके, या त्वं शतेन प्रतनोषि विस्तारयसि सहस्रेण विरोहसि तस्याः ते परिचर्यां हविर्दानेन वयं कुर्मः ॥

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देवि O Goddess (shining with green colour) इष्टके O thou worshipped by devotees या thou who शतेन by hundreds प्रतनोषि multiply सहस्रेण by thousands विरोहसि grow in different directions तस्याः ते thou who art of such (nature) (परिचर्याम् worship) वयम् we हविषा with oblations विधेम may perform.

36. O Devi, worshipped by devotees, may we worship thee with oblations—thou who multipliest thyself by hundreds and growest in thousands.

[These two stanzas are found originally in *Taittirīyasaṃhitā* IV. 2. 9 where they are employed for dūrveṣṭakopadhāna. The import of stanza 36 as explained here is partly contained in the previous one. These two stanzas are not given in the shorter text commented by Bhaṭṭabhāskara and Sāyaṇa. The word *iṣṭake* is the address of *iṣṭakā*. *Iṣṭa*, the past participle of the verb *yaj*, gives the meaning that which is worshipped. The form in the feminine with the suffix *ka* implying 'dear' gives the sense 'the dear one worshipped by the devotees'.]

अश्वक्रान्ते रथक्रान्ते विष्णुक्रान्ते वसुन्धरा ।
शिरसा धारयिष्यामि रक्षस्व मां पदे पदे ॥३७॥

हे अश्वक्रान्ते रथक्रान्ते विष्णुक्रान्ते वसुन्धरे त्वामहं शिरसा धारयिष्यामि । मां पदे पदे रक्षस्व ॥

अश्वक्रान्ते traversed by a horse रथक्रान्ते traversed by a chariot विष्णुक्रान्ते traversed by Viṣṇu वसुन्धरा (वसुन्धरे) O earth (त्वाम् you अहम् I) शिरसा on head धारयिष्यामि shall take, hold; माम् me पदे पदे at every step रक्षस्व protect.

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37 O earth that is traversed by a horse, a chariot and Viṣṇu, I shall keep thee on my head; protect me at every step.

[A sacrificial ground is made holy by taking a horse over it. To indicate the sacredness of the earth the word *aśvakrāntā* is used. So also it is believed that the earth is purified by the wheel of a chariot. In the incarnation of Trivikrama, Viṣṇu placed one foot on the earth and paced heaven. The earth is made sacred in that way also. The earth having these associations for holiness is considered particularly holy. What wonder if man is struck by feelings of reverence when he remembers the earth which is his support and source of nourishment? Therefore as a symbolic act of self-purification the religious man places a little earth on his head muttering this mantra over it when he is about to take his morning bath. Some texts read *vasundhare* for *vasundharā* which makes it easy to construe with the preceding vocatives. In the second half *śirasā dhāritā devī* appears to be the older reading accepted by both Bhaṭṭabhāskara and Sāyaṇa. The whole stanza is regularized thus in the text used by Nārāyaṇa for his *Dīpikā:* अश्वक्रान्ते रथक्रान्ते विष्णुक्रान्ते वसुन्धरे । शिरसा धारिता देवि मां रक्षस्व पदे पदे ॥]

भूमिर्धेनुर्धरणी लोकधारिणी ।
उद्धृतासि वराहेण कृष्णेन शतबाहुना ॥३८॥

मृत्तिके हन मे पापं यन्मया दुष्कृतं कृतम् ।
मृत्तिके ब्रह्मदत्तासि काश्यपेनाभिमन्त्रिता ।
मृत्तिके देहि मे पुष्टिं त्वयि सर्वं प्रतिष्ठितम् ॥३९॥

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मृत्तिके प्रतिष्ठिते सर्वं तन्मे निर्णुद मृत्तिके ।
त्वया हतेन पापेन गच्छामि परमां गतिम् ॥४०॥

कामधेनुवत् प्रीतिकरी सस्यानां जीवनोपायभूता सर्वप्राणिनामपि धारयित्री भूमिः; सा त्वं कृष्णेन शतबाहुना वराहेन पूर्वं उद्धृता असि ॥

हे मृत्तिके अथवा प्रशस्तमृदात्मिके मया यत् दुष्कृतं कृतं यत् मे पापं च तत् हन अर्थात् विनाशय । हे मृत्तिके त्वं ब्रह्मणा परमात्मना भूमिरूपेण स्थापिता असि, अथवा लोकहितार्थं दत्ता असि । काश्यपेन तदुपलक्षितैः परमर्षिभिश्च स्नानकाले अभिमन्त्रिता असि । हे मृत्तिके मह्यं पुष्टिं देहि । यतः सर्वं भूतजातं त्वयि प्रतिष्ठितं वर्तते अतः अहमपि त्वत्प्रसादेन पुष्टिमान् भवेयम् ॥

हे मृत्तिके प्राणिनां प्रतिष्ठाभूते सर्वं मे तत् पापं निर्णुद अर्थात् विनाशय । हे मृत्तिके त्वया हतेन पापेन सता अर्थात् त्वद्विध्वस्तपापः अहं मोक्षरूपां परमां गतिं गच्छामि ॥

धेनुः a milch cow धरणी support. लोकधारिणी support of living beings भूमिः earth (निमग्ना सती when submerged) कृष्णेन by Kṛṣṇa शतबाहुना who has hundred arms वराहेण by the boar उद्धृता raised up असि art.

मृत्तिके O excellent earth मया by me यत् what दुष्कृतम् evil deed कृतम् done (यत् which) मे mine पापम् sin (च and तत् that) हन destory. मृत्तिके O excellent earth ब्रह्मदत्ता established by God असि art. काश्यपेन by sage Kāśyapa अभिमन्त्रिता was uttered over with mantra. मृत्तिके O excellent earth मे me पुष्टिम् prosperity, nourishment देहि give. त्वयि in you सर्वम् all प्रतिष्ठितम् are established.

मृत्तिके O excellent earth प्रतिष्ठिते made firm तत् that (sin) सर्वम् all मे from me निर्णुद cleanse. मृत्तिके O excellent earth

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त्वया by you हतेन destroyed पापेन sin परमाम् highest गतिम् goal गच्छामि I go.

38. The earth is the giver of happiness like the milch cow, the sustainer of life and support for all living beings. (Represented as such the earth is addressed:) Thou wert raised up by Kṛṣṇa in His incarnation of the boar having hundred hands.

39. O excellent earth, destroy my evil deeds as well as sins connected with me. O excellent earth, thou art a gift from God to creatures. Thou art prayed over by Kāśyapa. O excellent earth, grant me prosperity, for everything depends on thee.

40. O excellent earth, on which all creatures are supported, cleanse all that (sin) from me. O excellent earth, my sins having been destroyed by thee, I attain to the highest goal.

[Like the preceding stanza, this passage, containing seven lines divided into three mantras, is also used for purifying a quantity of earth held in the right hand before ablution. In the place of line 2 of mantra 39 the shorter version reads त्वया हतेन पापेन जीवामि शरदश्शतम् and Bhaṭṭabhāskara notes after line 3, यद्दैवं यच्च मानुष्यं ब्रह्मदत्तासि कश्यपि as accepted by tradition in order to complete the sense. In the last stanza तया हतेन is better represented by त्वया हतेन as accepted by most of the commentators. The repetition of the address 'O excellent earth' five times should be taken as an indication of the devotion

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which the seer of the mantra felt when he thought of the glory of the earth. Hindu religion reverences the earth which supports all life with the same feelings which a mother would call in the minds of her children. The earth is cited as the aptest illustration whenever one is in need of impressing about the necessity of patience. Man transforms the surface of the earth by cutting, digging, levelling and building with hard implements. Yet she yields him prosperity and enjoyment in turn.]

यत इन्द्र भयामहे ततो नो अभयं कृधि ।
मघवञ्छग्धि तव तन्न ऊतये विद्विषो विमृधो जहि।।४१।।
स्वस्तिदा विशस्पतिर्वृत्रहा विमृधो वशी ।
वृषेन्द्रः पुर एतु नः स्वस्तिदा अभयङ्करः ।।४२।।

हे इन्द्र वयं यतः पापेभ्यः मृत्युरोगचोरादिशत्रुभ्यः निरयात् च भीतिं प्राप्नुयामः ततः भयकारणेभ्यः सर्वेभ्यः अस्मभ्यं अभयं कुरु । हे मघवन् तव सम्बन्धिनां अस्माकं तत्=तत्र भयस्थाने, नः अस्माकं, तव ऊतये=भवत्कर्तृकरक्षणार्थं शग्धि शक्तो भव । अस्माकं विद्विषः जहि विनाशय, विमृधः संग्रामान् च जहि ।।

स्वस्तिदः इहलोकसम्बन्धिसुखदाता पुनश्च स्वस्तिदः परलोकसम्बन्धिकल्याणदाता विशां प्रजानां पालकः वृत्रहन्ता अथवा पापहन्ता विमृधः विनिवारितसङ्ग्रामः वशी जितेन्द्रियः वृषा अर्थात् वर्षदाता अभयङ्करः भयनिवृत्तेः कर्ता इन्द्रः अस्माकं पुरस्तात् अस्मद्रक्षार्थं आगच्छतु वर्ततां वा ।।

हे इन्द्र O Indra यतः whence भयामहे (बिभेमः) we fear ततः thence नः us अभयम् fearless कृधि (कुरु) make. हे मघवन् O Maghavan, giver of wealth, worshipped in sacrifices तव (सम्बन्धिनां अस्माकम् of us who belong) to you तत् that (sin

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etc.) शग्धि be competent (to destroy). नः our ऊतये for protection विमृधः battles विद्विषः enemies जहि slay.

स्वस्तिदा (दः) giver of well-being (here) स्वस्तिदा (दः) giver of well-being (in the next world) विंशस्पतिः protector of people वृत्रहा slayer of Vṛtra विमृधः battles वशी subduer वृषा rain-giver अभयङ्करः bestower of safety इन्द्रः Indra नः our पुरः in front, near एतु let come.

41. O Indra, make us fearless of those (causes such as sin, enemies and hell) of which we are afraid. O Maghavan, destroy that, i.e. the cause of fear, that is in us (thy devotees). For our protection destroy our harassing enemies.

42. May Indra come to our succour—Indra who is the giver of welfare on earth and bliss in the next world, who is the lord of people, who is the slayer of Vṛtra, who is the subduer of enemies and giver of rain, who is peaceable and giver of safety.

[These two mantras reproduced from the *Taittirīyabrāhmaṇa* III. 7. 11 constitute a prayer to Indra for protection and safety when one is about to take bath. The variant reading *tvaṁ na ūtibhiḥ* instead of *tanna ūtaye* makes the syntax and meaning clear. In the *Ṛgvedasaṁhitā* a very large number of hymns are addressed to Indra who is described as the one ruler of the universe, the king of men, god of gods, lord of heaven, controller of the world, the Most High, immortal, protector of all, friend of sages, and the destroyer of the wicked. From these epithets it is clear that Indra is none other than the

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Supreme, the guide and protector of the universe. In these two mantras the devotee invokes His nearest presence for the destruction of internal and external enemies and the attainment of well-being and bliss. The regular morning bath of the pious Hindu is not merely an act of personal hygiene but a religious duty enjoined by the scripture in order to acquire religious merit and to destroy mental impurities as well. Prayers uttered invoking the favour of divine Powers like Indra facilitate this end.]

स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु।
॥४३॥

प्रभूतस्तोत्रयुक्तः अथवा प्रभूतहविर्लक्षणान्नयुक्तः इन्द्रः अस्मभ्यं अविनाशं पोषयतु । विश्ववेदाः अर्थात् सर्वज्ञः अथवा बहुधनः पूषा नः स्वस्ति दधातु । अनुपहिंसितायुधः अथवा अप्रतिहतरथः तार्क्ष्यः अर्थात् तृक्षस्य पुत्रः गरुत्मान् अस्मभ्यं स्वस्ति दधातु । बृहतां देवानां पालयिता इन्द्रपुरोहितः अस्मभ्यं स्वस्ति करोतु ॥

वृद्धश्रवाः he who possesses much praise (of devotees) or much food (offered as oblation) इन्द्रः Indra नः for us स्वस्ति well-being, safety दधातु vouchsafe. विश्ववेदाः all-knowing or all-possessing पूषा god Pūṣan नः for us स्वस्ति well-being (दधातु vouchsafe). अरिष्टनेमिः he whose chariot (नेमिः a wheel of a chariot, here suggestively stands for a chariot) is not injured by anyone तार्क्ष्यः Garuḍa नः for us स्वस्ति well-being (दधातु vouchsafe). बृहस्पतिः Bṛhaspati, the preceptor of gods नः for us स्वस्ति well-being (दधातु vouchsafe).

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43. May Indra who is profusely praised by the devotees through sacred hymns, or frequently worshipped with oblations, vouchsafe to us safety and well-being. May the all-knowing or all-possessing Pūṣan vouchsafe to us well-being. May Garuḍa, the son of Tṛkṣa, whose chariot is not injured by anyone, vouchsafe to us safety. May Bṛhaspati, the preceptor of gods, grant us well-being.

[This mantra reproduced here from *Ṛgveda* I. 89. 6 is intended to serve as a prayer for safety and well-being. It is uttered by one about to take bath in the belief that it helps to ward off the peril of sharks and crocodiles in water.]

आपान्तमन्युस्तृपलंप्रभर्मा धुनिः शिमीवाञ्छरुमाँ ऋजीषी ।
सोमो विश्वान्यतसावनानि नार्वागिन्द्रं प्रतिमानानि देभुः
॥४४॥

आपान्तमन्युः आपातितमन्युः उपर्युपरि क्रोधवान् अथवा सर्वात्मना विनष्टकोपः तृपलप्रभर्मा तृपलैः ग्रावादिभिः क्षिप्रप्रहारी धुनिः शत्रूणां कम्पयिता शिमीवान् कर्मयुक्तः शरुमान् आयुधवान् ऋजीषी अर्थात् गतसार-सोमद्रव्यवान् सोमः इन्द्रः विश्वानि सर्वाणि अतसावनानि अतसमयानि वनानि वर्धयति वर्षादिदानेन । प्रतिमानानि समानद्रव्याणि इन्द्रं अर्वाक् न देभुः तुलया मीयमानानि आत्माभिमुखतया न आकर्पयन्ति । सर्वेभ्यः महान् इन्द्रः ॥

आपान्तमन्युः displaying anger तृपलप्रभर्मा striking with stones धुनिः shaker of enemies शिमीवान् having many deeds शरुमान्

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holding weapons ऋजीषी he who partakes of ṛjīṣa (i.e. soma juice kept over) सोमः Indra devoted to soma विश्वानि all अतसावनानि jungles of *atasa* (वर्धयति causes to grow). प्रतिमानानि counter-weights इन्द्रम् Indra अर्वाक् in a downward direction न देभुः do not weigh down.

44. Soma who is of mild anger, who strikes with stones, who shakes enemies, who has many deeds, who wields weapons and who delights in soma juice kept over, causes the jungles of dried up trees and bushes (to grow by the downpour of rains). Counter-weights do not weigh down making Indra light.

[This mantra occurs at *Ṛgveda* X. 89. 5. It is glossed by Yāska as a knotty stanza and explained by Sāyaṇa following in his wake. The translation and explanation given here are based on Sāyaṇa's Ṛgvedabhāṣya. Here Indra is called soma. Indra is depicted in the *Ṛgveda* mantras as the overlord, protector of men, immortal, the one sovereign of the universe, the eldest king, breaker of the wicked, the friend of sages, protector of all, the most powerful and the like. Whatever activity there is requiring power and energy, all belongs to Indra. He slew the demon Vṛtra and released pent up rain which caused the earth smile with vegetation. This mantra gives some instances of the power of Indra, his heroism and activities in heaven. The term *ṛjīṣin* occurs more than once as an epithet of Indra in the *Ṛgveda* and Sāyaṇa explains *ṛjīṣa* as *gatasāra-somadravya*. The word *atasa* occurs only once in the *Ṛgveda* at II. 4. 7 and there it is explained by Sāyaṇa as dry bushes spread over the surface of the earth. *Atasa* also means

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flax. The similitude in the last line, according to Sāyaṇa, is given to prove that Indra excells all other gods. In order to test the relative greatness of Indra whatever one may place in the scales of a balance, none of them will weigh down and make him less in weight. The root *dabh*, says Sāyaṇa, has the sense of *ākarṣaṇa* here. In the *Taittirīyasaṁhitā* II. 2. 12 the same stanza occurs and there Sāyaṇa explains it as describing Soma (the first three lines) and Indra (the last line). Soma has no anger though beaten with three stones (*tripala*) for extraction; in the process of pressing it shakes about (*dhuni*); it is subjected to operations (*śimi*) like pressing and straining; its parts are infused (*śaru*) and it leaves the sapless refuse (*ṛjīṣa*). This soma cup is identified with soma, the moon; and soma the moon as the king of herbs increases vegetation (*atasa*) spread everywhere. No comparison hurts Indra—He is nonpareil. The commentary on this verse by the untraced author printed in the Ānandāśrama edition reveals no mark of acquaintance with the explanation given by Yāska and Sāyaṇa. The words *tripalaprabharmā* and *dhuni* are split there as *tripalaprabhaḥ* and *mādhuni* and *śimīvān* is explained as one who likes *śamivṛkṣa*. No connected sense is possible according to this interpretation without supplying many conjectural ideas and without twisting the shape of the textual words.]

ब्रह्मजज्ञानं प्रथमं पुरस्ताद्वि सीमतः सुरुचो वेन आवः ।
स बुध्नियां उपमा अस्य विष्ठाः सतश्च योनिमसतश्च
विवः ॥४५॥

पुरस्तात् पूर्वस्मिन् काले सत्यज्ञानानन्तरूपात् ब्रह्मणः प्रथमं उत्पन्नः सुरुचः शोभनदीप्तिः प्रकाशप्रवर्षणादिहेतुभूतः सूर्यात्मकः वेनः सीमतः अर्थात् लोकमर्यादाभ्यः दिक्प्रान्तेभ्यः आरभ्य सर्वान् लोकान् वि आवः अर्थात्

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विशेषेण आवृणोति । सः हिरण्यगर्भरूपी वेनः वुध्न्या अर्थात् वुध्नि अन्तरिक्षे भवाः लोकाः तानपि आवृणोति । अस्य कारणभूतस्य उपमाः अर्थात् परिच्छिद्यमानाः अवस्थाः विष्ठाः विविधं अवस्थिताः भवन्ति । पुनश्च सः सतः व्यक्तनामरूपस्य असतः अव्यक्तनामरूपस्य अपि योनिं मूलप्रकृतिं विवः अर्थात् विवृणोति व्याप्नोति । एवंवर्णितरूपं परं ब्रह्म स्वमायाशक्तिवशेन आदित्यापरपर्यायः वेनो भूत्वा भूतभौतिकात्मकं जगत् सकारणं व्याप्नोतीत्यर्थः ॥

पुरस्तात् before, at the beginning of creation ब्रह्मज-ज्ञानम् (ब्रह्मणः जज्ञानम् जातम्) born from the Supreme प्रथमम् the first-born सुरुचः shining well वेनः noon sun सीमतः to the boundary of the world वि आवः completely spreads. सः he वुध्नियाः (वुध्नि अन्तरिक्षे भवाः) the worlds that are in the sky (अपि also आवृणोति pervades). अस्य his उपमाः limited forms that are alike विष्ठाः remain manifoldly. (सः he) च again सतः of the expressed existence असतः of the abstract existence च and योनिम cause विवः spreads.

45. Vena, the noon sun who was born at the beginning of creation as the first effect of the Supreme Reality, Brahman, and who is of excellent brilliance, spreads over the whole world up to its boundary. He illumines also the heavenly bodies. He remains manifoldly in his own limited forms which are like himself. He also spreads over and permeates the causal substance out of which the visible and the invisible universe emerges.

[This mantra is found in the *Taittirīyasaṁhitā* IV. 2. 8. 2 etc., and *Atharvaveda* IV. 1. 1 and V. 6. 1 where Sāyana inter-

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prets it differently. Here it is taken as a glorification of Paramātman, the ground of the universe and the cause of the energising and illumining sun through whom He functions. Gender concord is not accepted always as one of the criterions by the commentators in explaining the Vedic mantras. So *jajnanam* and *prathamam* in neuter qualify *Vena* in masculine. The vocable *budhniyā* is found in the *Saṁhitā* text as *budhnyā* in the neuter plural form. Budhna means the sky. The upasarga *vi* has to be joined with *uvah*. The term *Vena* comes from the root *Vi* to shine etc. The form *vivah* is traced to the root *vṛ* to cover.]

स्योना पृथिवि भवा नृक्षरा निवेशनी ।
यच्छा नः शर्म सप्रथाः ॥४६॥

नृक्षरा अर्थात् नरोपलक्षितस्य चतुर्विधभूतजातस्य उत्पादयिता तेषां यथायोग्यस्थानेषु निवेशनी सर्वसहिष्णुत्वेन प्रथायुक्ता च भूः भवति । हे पृथिवि सा त्वं अस्मभ्यं स्योना अर्थात् दुःखानामन्तकरी भव । पुनश्च शर्मं अर्थात् ऐहिकामुष्मिकसुखं अपि देहि ॥

नृक्षरा producer of men and other creatures निवेशनी settler सप्रथाः famous हे पृथिवि O earth नः for us स्योना ender of sorrows भवा (भव) be, शर्म happiness यच्छा (यच्छ) grant.

46. Being the producer of creatures including men and their settler in respective regions and also far-famed for forbearance, O earth, be to us an ender of sorrows and giver of bliss here and hereafter.

[The lengthening of the final vowels in *bhavā* and *yacchā* is a Vedic peculiarity. *Syonā* is derived from the root *so* to

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make an end and *kṣarā* in *nṛkṣarā* is from the verb *kṣārayati* according to a commentator. This stanza occurs at Ṛgveda I. 22. 15. Sāyaṇa interprets *syonā* in that context as 'extended' or 'joy'. *Nṛkṣarā* is taken by Sāyaṇa as *anṛkṣarā* and explained 'free from thorns.' According to him *ṛkṣara* is a thorn. The six mantras from 41 to 46 are not found in the shorter version and so Bhaṭṭabhāskara and Sāyaṇa have no commentary on these in this context.]

गन्धद्वारां दुराधर्षां नित्यपुंष्टां करीषिणीम् ।
ईश्वरीं सर्वभूतानां तामिहोपह्वये श्रियम् ।।४७।।

गन्धद्वारां गन्धलिङ्गेन अनुमानगम्यां अथवा सुरभिगन्धेन प्रकाशमानां अमार्गेण प्राप्तुं अशक्यां अथवा अप्रकम्प्यां ध्रुवपुष्टिहेतुं करीषिणीं अर्थात् गोमयवतीं मृद्वतीं कृषीवलैः बीजावापाय कृष्यमाणां वा देवतिर्यङ्मनुष्यादि-सर्वप्राणिनां स्वामिनीं अथवा नियन्त्रीं सर्वैः सेव्यां तां श्रियं अस्मिन् कर्मणि मम समीपे आह्वयामि ॥

गन्धद्वाराम् known through smell or endowed with fragrance दुराधर्षाम् unassailable नित्यपुष्टाम् perpetually prosperous करीषिणीम् rich in cowdung, tilled by peasants सर्वभूतानाम् of all creatures ईश्वरीम् mistress ताम् her श्रियम् Śrī, prosperity इह in this act of worship उपह्वये I call near.

47. I invoke in this act of worship Śrī, the support of all, who is known through smell, who is unassailable, perpetually prosperous, rich in cowdung and the mistress of all created beings.

[This anuṣṭubh mantra can be traced to *Śrīsūkta* of *Ṛgveda khila*. Here Bhūdevatā is glorified as Śrī because of

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the earth's being the cause of prosperity. According to some, this verse is repeated while the ground is purified by cowdung, and according to others, while smearing earth on the body before bath. The regent of the earth is lauded as the mistress of all created beings because all life depends upon the earth. Even denizens of heaven are maintained by worship made on the earth. Prosperity of the earth consists in fruitful vegetation plenty of cattles and towns and cities built in hospitable areas. Special mention of perpetual prosperity, cowdung and fragrance suggest this. Though man has by his toil and skill brought out unprecedented wealth from the bowels of the earth still she remains unassailable or *durādharṣā*. After this mantra and before 48 some books give the following two formulas:—ॐ भूर्लक्ष्मीः भुवर्लक्ष्मीः सुवः कालकर्णी, तन्नो महालक्ष्मीः प्रचोदयात् and पद्मप्रभे पद्मसुन्दरि धर्मरतये स्वाहा.]

श्रीर्मे भजतु, अलक्ष्मीर्मे नश्यतु ।
विष्णुमुखा वै देवाश्छन्दोभिरिमाँल्लोकाननपजय्य-
मभ्यजयन् ।
महाꣳ इन्द्रो वज्रबाहुः षोडशी शर्म यच्छतु ॥४८॥

लक्ष्मीः मां भजतु । मम अलक्ष्मीः नश्यतु अर्थात् अस्मत्कुलात् बन्धुवर्गात् ग्रामात् राष्ट्रात् च दूरीभवतु । विष्णुप्रधानाः देवाः छन्दोभिः अर्थात् वेदविहितैः साधनैः इमान् लोकान् परैः अनपजय्यं यथा तथा अभ्यजयन् । वज्रबाहुः इन्द्रः अस्माकं शर्म यच्छतु । महान् षोडशी षोडशकलायुक्तः पूर्णचन्द्रः च अस्माकं शर्म यच्छतु ॥

श्रीः Śrī मे me भजतु favour, मे connected with me अलक्ष्मीः Alakṣmī नश्यतु disappear. विष्णुमुखाः having Viṣṇu as the chief वै verily देवाः gods छन्दोभिः by the Vedas इमान् these

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लोकान् worlds अनपजय्यम् invincibly अभ्यजयन् conquered. वज्रबाहुः having the thunderbolt as weapon in hand इन्द्रः Indra महान् worshipful षोडशी full moon शर्म happiness यच्छतु give.

48. May Śrī favour me. May Alakṣmī connected with me and mine be destroyed. The gods having Viṣṇu for their chief (who is the perpetual abode of Śrī) by the help of (the means prescribed in) the Vedas won these worlds for themselves free from the fear of enemies. May Indra armed with thunderbolt and worshipful moon grant us happiness.

[Of the three lines given above the second and the third occur at *Taittirīyasaṁhitā* I. 7. 5 and I. 4. 29 respectively. Sāyaṇa explains *ṣoḍaśī* as an epithet of Indra who is lauded with sixteen stotra-s or śastra-s. This mantra and the following two are said to be employed as a prayer for entering water for bath.]

स्वस्ति नो मघवा करोतु ।
हन्तु पाप्मानं योऽस्मान् द्वेष्टि ॥४९॥

मघवा अस्माकं स्वस्ति करोतु । यः पाप्मा आस्मान् द्वेष्टि तं पाप्मानं हन्तु ॥

मघवा Indra नः for us स्वस्ति well being करोतु make. यः he who अस्मान् us द्वेष्टि hate (तम् that) पाप्मानम् evil one हन्तु destroy.

49. May Indra grant us welfare. May he destroy the evil one hostile to us.

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सोमानं॑ स्वर॑णं कृणुहि ब्र॑ह्मणस्पते, कक्षीव॑न्तं य औ॑शिजम् ।
शरी॑रं यज्ञशमलं कुसी॑दं तस्मि॑न्त्सीदतु योऽ॑स्मान् द्वेष्टि ॥५०॥

हे ब्रह्मणस्पते अर्थात् वेदानां वेदप्रतिपादितकर्मणां च परिपालक परमात्मन् सोमानं अर्थात् सोमलताभिषवस्य कर्तारं मां उशिजः पुत्रं कक्षीवन्तं ऋषिमिव स्वरणं देवेषु प्रकाशवन्तं प्रसिद्धं कुरुष्व । मम शरीरं यज्ञशमलं अर्थात् यज्ञक्रियाश्रमसहिष्णु भवतु । यः शत्रुः अस्मान् द्वेष्टि सः तस्मिन् सीदतु यस्य नाम कुसीदं अथवा नरकं इति ॥

हे ब्रह्मणस्पते O Lord of prayers, Paramātman सोमानम् he who presses the soma creeper औशिजम् the son of Uśik यः who कक्षीवन्तम् the sage Kakṣīvān (इव like मा me) स्वरणम् well known among gods कृणुहि (कुरुष्व) make. शरीरम् (my) body यज्ञशमलम् capable of performing sacrifices (कुरुष्व make). यः he who अस्मान् us द्वेष्टि hates (सः he) तस्मिन् in that सीदतु remain (यस्य नाम the name of which) कुसीदम् hell.

50. O Lord of prayers, make me the presser of soma juice, well known among the gods like Kakṣīvān, the son of Uśik. Make me physically capable of performing sacrifices. Let those who are hostile to us remain 'there' long, in the hell.

[This stanza is found at *Ṛgveda* 1. 18. 1 and *Taittirīyasaṃhitā* I. 5. 6. The explanation given in the anonymous commentary published in the Ānandāśrama edition appears to be unsatisfactory. The translation given here is based on Sāyaṇa's commentary.]

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**चरणं पवित्रं विततं पुराणं येन पूतस्तरति दुष्कृतानि ।
तेन पवित्रेण शुद्धेन पूता अति पाप्मानमरातिं तरेम ॥५१॥**

पादेन्द्रियं अथवा शास्त्रीयाचरणं पवित्रं अर्थात् शुद्धिकारणं भवति । तच्च सर्वप्राणिविषयत्वेन विस्तीर्णं सृष्ट्यादिकालमारभ्य प्रवृत्तत्वात् चिरन्तनं च भवति । यः एवंभूतः चरणदेवः तेन अन्यशोधकेन स्वयमपि शुद्धेन शोधितः पुरुषः दुष्कृतरूपाणि पापानि तरति विनाशयति । तेन विशुद्धेन पूताः वयमपि पापरूपं शत्रुं अतिशयेन लङ्घयामः ॥

पुराणम् ancient विततम् pervasive चरणम् feet, virtuous conduct पवित्रम् purifying येन by which पूतः one who is made holy दुष्कृतानि (effects of) evil deeds तरति crosses over तेन by that शुद्धेन what is intrinsically pure पवित्रेण by what is purifying पूताः made holy (वयम् we) पाप्मानम् sin अरातिम् enemy अति तरेम overcome.

51. He who is rendered holy by the ancient, widespread, sanctifying feet (or by virtuous conduct) crosses over evil deeds and their effects. Having been rendered holy by that naturally pure and purifying feet of the Lord (or conduct) may we overcome our enemies, the sins.

[This mantra is reproduced from the *Taittirīyabrāhmaṇa* III. 12. 3 here for the purpose of japa to be done by one standing in knee-deep water about to plunge for taking his bath. This is also repeated while a holy brāhmaṇa's feet are ceremoniously washed. The term *caraṇam*, however, in the singular number as we see in the text is directly interpreted as *śās-*

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trīyācarana, virtuous conduct as ordained by the scriptures. This gives an apt and ethically ennobling meaning. Interpreting in the context of worship, *caranam* in singular is taken to stand for carana devatā, Visnu, and by implication the two feet of Nārāyaṇa, the Ancient One, whose wide gait encompassed earth, sky and heaven. Symbolically He is worshipped in the holy brāhmana also.]

सजोषा इन्द्र सगणो मरुद्भिः सोमं पिब वृत्रहञ्छूर विद्वान् ।
जहि शत्रूँ रप मृधो नुदस्वाथाभयं कृणुहि विश्वतो नः ॥५२॥

हे इन्द्र हे वृत्रहन् हे शूर हे विद्वन् सजोषाः प्रीतिसहितः मरुद्भिः युक्ततया सगणः अस्मत्क्रतुषु समागत्य अस्माभिः हवीरूपेण हूयमानं सोमं पिब । अस्माकं मारणाय उद्यतान् शत्रून् जहि । मृधः अर्थात् सङ्ग्रामे वर्तमानान् शत्रून् अपनुदस्व विनाशय । अनन्तरं अस्मभ्यं सर्वतः अभयं कुरुष्व ॥

हे इन्द्र O Indra हे वृत्रहन् O Vṛtrahan, O slayer of Vṛtra हे शूर O thou valorous one हे विद्वान् O thou all-knowing सगणः with your hosts मरुद्भिः with the troop of gods सजोषा with joy सोमम् oblation of soma juice पिब drink शत्रून् enemies जहि destroy. मृधः our enemies arrayed in battle अपनुदस्व destroy. अथ afterwards नः for us विश्वतः everywhere अभयम् safety, fearlessness कृणुहि make.

52. O Indra, O slayer of Vṛtra, O valorous one and all-knowing one, accept with pleasure our soma oblations in the company of your retinue and troop of gods. Slay our enemies, give us

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victory in battle and grant us safety and fearlessness from every quarter.

[This *Ṛk* is originally found at *Ṛgveda* III. 47. 2 and also at *Taittirīyasaṁhitā* I. 4. 29. 8 and III. 47. 2. The five passages from 48 to 52 are not in the shorter version and so they are not commented upon by Bhaṭṭabhāskara and Sāyaṇa.]

सुमित्रा न आप ओषधयः सन्तु ।
दुर्मित्रास्तस्मै भूयासुर्योऽस्मान् द्वेष्टि यं च वयं द्विष्मः ॥५३॥

अस्मान् प्रति आपः तत्कार्यभूताः ओषधयश्च सुहृदः सन्तु । यः अस्मान् उदासीनान् अपि द्वेष्टि यं च वयं द्विष्मः तस्मै अब्देवता ओषधिवनस्पतिदेवताश्च प्रतिकूलाः भूयासुः ॥

नः for us आपः water ओषधयः herbs सुमित्राः friendly सन्तु be. यः he who अस्मान् us द्वेष्टि dislikes यम् whom च and वयम् we द्विष्मः dislike तस्मै towards him दुर्मित्राः unfriendly भूयासुः let them be.

53. For us may (the regents of) water and herbs be friendly and to those who dislike us and whom we dislike let them be unfriendly.

[This mantra is reproduced from the *Taittirīyasaṁhitā* I. 4. 45 and also *Taittirīyabrāhmaṇa* II. 6. 3. Standing in waist-deep water the worshipper repeats the first half of the mantra, takes a quantity of water in the hollow of his joined palms and throws it to his front thinking about his friends; repeating the remaining half similarly again he throws some water towards the direction in which his enemies are supposed to be. The

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complementary passage in the *Brāhmaṇa* is: द्रुपदादिवेन्मुमुचानः, स्विन्नः स्नात्वी मलादिव, पूतं पवित्रेणेवाज्यं, आपः शुन्धन्तु मैनसः ॥ i.e. May I be cleansed from sins by the waters just as a culprit is released from the wooden clog for his legs (drupada), just as a man who perspires is purified by a bath, and just as clarified butter is strained by a filter (utpavanapavitra).

The Vedas are meant to generate in those who follow them certain potencies which help them in all situations and conditions. The highest ideal held forth by the Vedas to those who have completed the discipline prescribed in them is realisation of the Infinite Self dwelling in all creatures as the reality behind their finite existences. Those who have attained to this goal have no friends and no foes. They see equally God in all. They are extremely rare. Therefore the Vedas have only a luminously precious fraction describing them. The largest part of the Vedas is meant for the common man who is tossed by likes and dislikes. Failure to recognise the fears and hopes of the natural man makes a scripture unrealistic. Ideals unconnected with the practical needs of human nature cannot enter into the daily life of the ordinary man. To suppose that the Vedas always deal with high philosophy and ethics only will be a delusion. Mystical formulas like the present one are found in many passages of the Vedas. They are given to propitiate friendly agencies and to suppress the enemies. Without peace and prosperity, śānti and puṣṭi, higher religious aspiration is impossible. That is why we find in the Vedas prayers like this one which deal with the lower puruṣārthas.]

आपो हि ष्ठा मयोभुवस्ता नं ऊर्जे दंधातन । महे रणांय चक्षंसे । यो वः शिवतंमो रसस्तस्य भाजयतेऽह

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नः । उशतीरिव मातरः । तस्मा अरं गमाम वो यस्य क्षयाय जिन्वथ । आपो जनयथा च नः ॥५४॥

हे आपः यूयं सुखस्य भावयित्र्यः भवथ इति प्रसिद्धम् । ताः यूयं अस्मभ्यं ऊर्जे भवदीयरमानुभवाय दधानन स्थापयत । अथवा अन्नं दत्त । महते रमणीयाय परमात्मदर्शनाय अस्मान् समर्थान् कुरुत च । युष्माकं सम्बन्धी शिवतमः सुखैकहेतुः ब्रह्मात्मैक्यसाक्षात्काररूपः यः रसः भवति तं जन्ममृत्युहरं रसं इह अस्मिन्नेव जन्मनि यथा कामयमानाः मातरः क्षीरादीन् पुत्रान् भाजयन्ति तथा अस्मान् भाजयत प्रापयत । हे आपः यूयं यस्य मोक्षरूपस्य रसस्य निवासाय अस्मान् प्रेरयथ तं रसं वयं पर्याप्तं अथवा क्षिप्रं गच्छेम । हे आपः यूयं अस्माकं चित्तशुद्धिद्वारा मोक्षसाधनीभूतं परमात्म-विज्ञानं व्यवहारदशायां ऐहिकसुखं च प्रयच्छथ ॥

हे आपः O waters मयोभुवः bliss-conferring ष्ठा (स्थ) are हि verily. ताः such (यूयम् you) नः for us ऊर्जे (ऊर्जम्) food दधातन give. महे great रणाय beautiful चक्षसे insight, knowledge (दधानन give). वः your शिवतमः most auspicious रसः relish, joy यः which तस्य of it नः us इह in this life भाजयत make (us) to share उशतीः fond मातरः mothers इव like. यस्य whose क्षयाय to the home जिन्वथ you are pleased (to send) वः your तस्मै to that अरम् adequately, speedily गमाम may we go. नः for us आपः waters (of life) च and (other sources of happiness) जनयथा (जनयथ) make.

54. O waters, verily you are bliss-conferring. Being such, grant us food, and great and beautiful insight (of the Supreme Truth). Further make us in this very life participators of that joy of yours which is most auspicious, just like fond mothers

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(who nurse their darlings with nourishment). May we attain to that satisfactory abode of yours which you are pleased to grant us. Generate for us also the waters of life and pleasures on earth (during our sojourn here).

[These three *Ṛks*, reproduced here from *Taittirīyasaṁhitā* IV. 1. 5, rank among the important prayers addressed to the Divine Being in connection with the twilight devotions and other acts of worship. These are repeated also for the ceremonious regeneration of oneself by *prokṣaṇa* or holy aspersion. The deity extolled in these passages is water which is not merely the essential liquid element that sustains life but the Supreme Reality. No doubt, the liquid element is supremely important as the giver of food, happiness and the sustenance which is necessary for higher insight and achievement. The qualifying words used here, however, serve also as signs to infer the Supreme Truth or Brahman. The word *mayaḥ* in the Vedic means bliss; and unlimited bliss is Brahman only. The immediate intuition of Brahman alone deserves to be called the great and beautiful vision.

The term *rasa* in the Upaniṣad is expressive of the bliss of Brahman, and here it is described as most auspicious. The homely analogy of the fond mother nourishing her children applies to Divine Providence ever solicitous for the welfare of created beings. Ordinary water required for the sustenance of life has its home or source in Brahman and so here the cause and the effect are described as identical. In substance, therefore, this is a prayer addressed to the Supreme Being by the needy man who has been awakened to the necessity of worship, entreating for food and sustenance for body, mind and spirit, and for imperishable bliss. To the pious Hindu the universal

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liquid element is not merely an essential of life but also the visible and tangible divinity available at hand for worship and self-purification. Therefore the tendency to think of water solely as a chemical substance, to defile it wantonly and to waste it when living beings are in need of it deserves to be treated as sin against God Himself. Regarding this the *Taittiriyāraṇyaka* I. 26. 7 states: नाप्सु मूत्रपुरीषं कुर्यात्, न निष्ठीवेत्, न विवसनः स्नायात् । . . . . न कूर्मस्याश्नीयात् नोदकस्य अघातुकान्येनमोदकस्य भवन्ति । अघातुका: आप: । —Let not a person spit, urinate, or defecate in water; nor bathe unclad. Let him not eat any part of the tortoise or fish. Then no aquatic creature will hurt him and water will be auspicious towards him.]

हिरण्यशृङ्गं वरुणं प्रपद्ये तीर्थं मे देहि याचितः ।
यन्मया भुक्तमसाधूनां पापेभ्यश्च प्रतिग्रहः ॥५५॥

हितरमणीयदीप्तियुक्तं अथवा हिरण्यवदुज्ज्वलमुकुटं वरुणं अहं प्रपद्ये, अर्थात् अनुग्रहार्थं प्राप्नोमि । मया याचितः हे वरुण, स त्वं मे अवतरणस्थानं देहि, अथवा तारकं पुण्यं देहि । यतः मया असाधूनां अन्नं भुक्तं, पापे प्रतिग्रहश्च स्वीकृतः ॥

हिरण्यशृङ्गम् of golden lustre, or having a golden diadem वरुणम् Varuṇa प्रपद्ये I take refuge. याचितः being entreated (by me) तीर्थम् entrance to water, saving merit मे to me देहि give. यत् for मया by me असाधूनाम् of sinful people भुक्तम् have been enjoyed पापेभ्यः from sinful people प्रतिग्रहः gift च and (स्वीकृतः accepted).

55. I take refuge in Varuṇa, who is of golden lustre or who has a golden diadem. O Varuna,

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being entreated by me, grant me the saving grace. For I have enjoyed what belongs to bad people and accepted gift from sinners.

[This mantra and the following one are addressed to Varuṇa, the regent of the waters, during the plunge bath. The word *tīrtha* has the sense of a ford, a bathing ghat or what helps a man to cross over sin. Varuṇa is prayed for a proper bathing place and for the saving religious merit that accrues from a holy bath. If a person is compelled by the force of circumstances to accept necessaries of life from wrong and sinful persons, expiation for such transgression of the scriptural rule is required through the performance of purificatory acts. The high moral tone evident in the mantra mobilizes common sentiment against co-operation with sin and wickedness in any form. In *Chāndogya Upaniṣad* V. 11. 5 we read the declaration of Aśvapati Kekaya to the five brāhmaṇas, who hesitated to accept his gifts, that he was a King whose gifts are worthy of acceptance, because he ruled the country so well that there was no thief, no toper, no cuckold, no whore or any ignoramus in his land.]

यन्मे मनसा वाचा कर्मणा वा दुष्कृतं कृतम् ।
तन्न इन्द्रो वरुणो बृहस्पतिः सविता च पुनन्तु पुनः पुनः
॥५६॥

मनसा वाचा कर्मणा वा मया मदीयैर्वा कृतं यत् दुष्कृतं अस्माकं तत् पापजातं इन्द्रः वरुणः बृहस्पतिः सविता च पुनः पुनः निरवशेषं शोधयन्तु अपनयन्तु वा ॥

मनसा by mind वाचा by speech कर्मणा by act वा or मे mine कृतम् done यत् which दुष्कृतम् sin नः our तत् that इन्द्रः Indra वरुणः

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Varuṇa वृहस्पतिः Bṛhaspati सविता Savitṛ च and पुनः पुनः again and again, completely पुनन्तु purify.

56. May Indra, Varuṇa, Bṛhaspati and Savitṛ completely destroy that sin committed by me and my people in thought, word and act.

[This too is a mantra repeated along with the previous one during bath. Perhaps the reading *tanma Indraḥ* in the second half noted by Bhaṭṭabhāskara agrees with the context better.]

नमोऽग्नयेऽप्सुमते नम इन्द्राय नमो वरुणाय नमो वारुण्यै नमोऽद्भ्यः ॥५७॥

अप्सुमते अग्नये नमः । इन्द्राय नमः । वरुणाय नमः । वारुण्यै नमः । अद्भ्यः नमः ॥

57. Salutation to fire hidden in water. Salutation to Indra. Salutation to Varuṇa. Salutation to Vāruṇī, the consort of Varuṇa. Salutation to the deities of waters.

[These salutations are made to the respective deities when the worshipper is standing in water for his bath.]

यदपां क्रूरं यदमेध्यं यदशान्तं तदपगच्छतात् ॥५८॥

अपां यत् क्रूरं अथवा हिंसकं, यत् अमेधार्हं अशुद्धं. यत् अशान्तं सोपद्रवं. तत् सर्वं अस्मात् निमज्जनप्रदेशात् अपगच्छतु ॥

58. (Through the power of this mantra) let all that is injurious, impure and troublesome in water be destroyed.

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[Currents and eddies, floating impurities and excretions, and the peculiar quality of some water to produce sickness, are to be counteracted by the supposed power of this mantra. Repeating this mantra a person about to take bath draws a circle around the area where he takes the dip.]

अत्याशनादतीपानाद् यच्च उग्रात् प्रतिग्रहात् ।
तन्मे वरुणो राजा पाणिना ह्यवमर्शतु ॥५९॥
सोऽहमपापो विरजो निर्मुक्तो मुक्तकिल्बिषः ।
नाकस्य पृष्ठमारुह्य गच्छेद्ब्रह्मसलोकताम् ॥६०॥

शास्त्रमर्यादामुल्लङ्घ्य यत् मया अशितं पीतं शास्त्रमर्यादाहिंसकात् उग्रात् प्रतिगृहीतं च तन्निमित्तकं सर्वं पापं अपां स्वामी वरुणः मत्सकाशात् स्वकीयेन पाणिना अपनयतु । सोऽहं वरुणकरस्पर्शेन अपमृष्टपापः रजोगुण-रहितः अथवा मलरहितः संसारबन्धाद्विमुक्तः विगलितसर्वपापः सन् सर्वदा विद्यमानसुखस्य स्वर्गस्य उच्छ्रितप्रदेशं आरुह्य ब्रह्मणा हिरण्यगर्भेण समान-भोक्तृत्वं गच्छेयम् ॥

अत्याशनात् from unlawful eating अतीपानात् from unlawful drinking उग्रात् from an unlawful person प्रतिग्रहात् from accepting gifts च and यत् which (पापम् sin) मे mine तत् that हि verily वरुणः Varuṇa राजा king पाणिना by hand अवमर्शतु wipe off, efface.

सः such अहम् I अपापः sinless विरजः (विरजाः) stainless निर्मुक्तः freed from bondages मुक्तकिल्बिषः free from all evil नाकस्य पृष्ठम् the lofty region of blissful heaven आरुह्य having ascended ब्रह्मसलोकताम् equal position with Brahman गच्छेत् (गच्छेयम्) may reach.

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59. May the King Varuṇa efface by his hand whatever sin I have incurred by unlawful eating, unlawful drinking and accepting gifts from an unlawful person.

60. Thus being sinless, stainless and unbound by evil and bondage, may I ascend to the happy heaven and enjoy equality of status with Brahman.

[These two mantras are uttered while taking a dip in water. It is the duty of a religious man to eat and drink only after having performed his daily devotions which consist in the worship of gods, ancestors and men duly with oblations. If he attended to his own physical needs of nourishment before discharging this religious duty it is considered unlawful. So also a religious man must be careful about right livelihood. He should not accept wealth or articles of necessity from any person whose earnings are not approved by scriptural regulations. If under straitened circumstances he is exposed to the sin resulting from the transgression of the rule in these respects, he ought to expiate it by this penitent prayer to Varuṇa. The goal of the aspirant is to become god-like in the highest heaven. For him life on this earth, therefore, must be an effort for freedom from sin and attainment of purity. The bondage which is often spoken of in this context comprises not only in the commission of sins forbidden by the śāstras and omission of enjoined duties, but also the sins of temper and passion as stressed in the first half of mantra 60. There is a reading *duṣṭāt pratigrahāt* for *ugrāt pratigrahāt*.]

यश्चाप्सु वरुणः स पुनात्वघमर्षणः ॥६१॥

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सप्तसमुद्रोदकेषु नानविधमहानदीनदकूपतटाकादिषु विद्यमानामु अप्सु यः अघमर्षणः अर्थात् पापविनाशकः वरुणः अधिष्ठितः भवति सः च अस्मान् पुनातु ॥

यः he who अघमर्षणः sin-effacing वरुणः Varuṇa अप्सु in waters (not mentioned before) सः he च and पुनातु may purify.

61. May the sin-effacing Varuṇa who dwells in other sources of water like rivers, tanks, and wells also purify us.

[This short mantra is evidently a supplement to the previous one.]

इ॒मं मे॑ गङ्गे यमुने सरस्वति॒ शुतु॑द्रि॒ स्तोम॑ꣳ सचता॒ परु॒ष्णिया ।
अ॒सि॒क्नि॒या म॑रुद्वृधे वि॒तस्त॒यार्जी॑कीये शृणु॒ह्या सु॒षो-मंया ॥६२॥

हे गङ्गे हे यमुने हे सरस्वति हे शुतुद्रि हे मरुद्वृधे हे आर्जीकीये परुष्णिया असिक्निया वितस्तया सुषोमया सह यूयं मदीयं स्तोत्रं शृणुहि; ततः आसचत च अर्थात् आगत्य मच्छरीरमनुप्रविश्य तिष्ठत च ॥

हे गङ्गे O Ganges हे यमुने O Yamunā हे सरस्वति O Sarasvatī हे शुतुद्रि O Śutudrī हे मरुद्वृधे O marudvṛdhā हे आर्जीकीये O Ārjikīya परुष्णिया with Paruṣṇi असिक्निया with Asikni वितस्तया with Vitastā सुषोमया with Suṣomā मे my इमम् this स्तोमम् hymn आ शृणुहि listen आ सचत come together.

62. O Gangā, O Yamunā, O Sarasvatī, O Śutudrī, O Marudvṛdhā, O Ārjīkīyā, come to-

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gether and listen to this hymn of mine along with Paruṣṇi, Asikni, Vitastā and Suṣomā.

[This is a jagatī stanza from the *Ṛgveda* X. 75. 5 for the invocation of the Regents of various holy rivers in connection with purificatory rites. To the Vedic seers the great rivers mentioned here represented Divinity. They often expressed their devotion and gratitude to these life-sustaining and purifying rivers by proper invocations. Their descendants even when they had emigrated from the banks of those rivers prayed to the river goddesses to be present in any water which they used for their daily needs and worship. With the simplicity of a guileless child they prayed to these liquid divinities to be present in their own bodies through the connection of water which they used. They also entreated them to purify their bodies and minds and to vouchsafe them safety and welfare. Bhaṭṭabhāskara takes the name *Paruṣṇi* to be *Aparuṣṇi* by attracting the immediately preceding vowel, and tries to interpret each name based on some fancied quality of the river—Asikni is called so because of her white (*asita*) colour; Suṣomā passes through a region where soma creepers grow; Vitastā is never dried up; Śutudrī has a fast current. Students of Indian history find here the names of those rivers on the banks of which the Ṛgvedic people settled at a very remote period. They identify Suṣomā with Sohān, Vitastā with Jhelum, Asiknī with Chinab, Marudvṛdhā with Maruwārdwān, Paruṣṇi with Rabi and Śutudri with Sutlej.]

ऋतं च सत्यं चाभीद्धात्तपसोऽध्यजायत ।
ततो रात्रिरजायत ततः समुद्रो अर्णवः ॥६३॥

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समुद्रादर्णवादधि संवत्सरो अजायत ।
अहोरात्राणि विदधद्विश्वस्य मिषतो वशी ॥६४॥
सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत् ।
दिवं च पृथिवीं चान्तरिक्षमथो सुवः ॥६५॥

अभीद्धात् अभितः प्रकाशमानात् परमात्मनः स्रष्टव्यजगद्विषयकालोचनारूपात् तपसः ऊर्ध्वं ऋतं अजायत; सत्यं चाजायत । ततः एव परमात्मनः रात्रिः अजायत, अहश्च । तत एव अर्णवः समुद्रः अजायत । समुद्रात् अर्णवात् ऊर्ध्वं संवत्सरः अजायत । स च उत्पादकः परमेश्वरः अहोरात्रोपलक्षितान् कालान् अथवा अहोरात्रजीविनः प्राणिनः सर्वान् विविधं स्थापयन् निमिषतः विश्वस्य प्राणिजातस्य स्वामी भूत्वा वर्तते । स च परमेश्वरः धाता सूर्यचन्द्रादीन् दिवं च पृथिवीं च अन्तरिक्षं च सुवर्लोकं च पूर्वसृष्टसदृशं आनुपूर्व्येण सङ्कल्पमात्रेण अकल्पयत् सम्पादितवान् । एवं भूता सा परदेवता अस्मान् पुनातु ॥

अभीद्धात् from the all-effulgent तपसः from resolve, concentration of thought अधि afterwards ऋतम् right च and सत्यम् truth च and अजायत was generated. ततः from him रात्रिः night (and also day) अजायत was generated. ततः from him अर्णवः all-encompassing समुद्रः sea अजायत was generated. अर्णवात् समुद्रात् from the vast sea अधि after संवत्सरः year अजायत was generated. अथ उ afterwards अहोरात्राणि days and nights विदधत् he who ordains मिषतः living विश्वस्य of the universe वशी master, ruler धाता ordainer यथापूर्वम् as before सूर्याचन्द्रमसौ sun and moon दिवम् sky पृथिवीम् earth च and अन्तरिक्षम् atmosphere सुवः blissful region of heaven च and अकल्पयत् arranged.

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63. From the all-illuminating Supreme, by His resolve, the right and the true were generated. From Him night and day were generated. And from Him again was generated the sea with different waters.

64-65. Then, after the creation of the vast ocean the year was generated. Afterwards the ruler of the world of sentient and non-sentient beings who made day and night ordained sun and moon, sky and earth and the atmosphere and blissful heaven; just as they were in the previous cycles of creation.

[These three anuṣṭubh mantras from the *Ṛgveda* X. 190. 1-3 are reputed to be sin-effacing or aghamarṣaṇa. The subject matter dealt with in these stanzas being, evidently, the creation of the universe, the context demands an explanation which connects the thoughts directly or indirectly with the Supreme Being. The prayer purports to be a means of self-purification. According to the dharmaśāstras these mantras may also be repeated for the expiation of sins (prāyascitta), besides their use during bath. The interpretation of Bhaṭṭabhāskara follows the Viśiṣṭādvaitic tradition while that of Sāyaṇa is Advaitic. According to Bhaṭṭabhāskara *ṛtam* implies the totality of sentient beings and *satyam* the individual Souls. Their source, the Divine Being, is indicated by *abhīddhāt tapasaḥ*. *Rātri* stands for non-sentient *prakṛti* and not night; for, the creation of the sun and the moon is mentioned only in stanza 65. *Samudra* in the text, again according to him, refers to *mahat* and *arṇava* stands for the indistinguishable source of all creatures. Although Hindu religion has accepted the idea of the creation

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of the universe in general, there is a marked difference between the Hindu view of creation and the Christian view of it. This is evident from the 65th stanza which declares that each creationistic cycle is a counterpart of the previous one similiar in order and categories created for the benefit of individual souls.]

यत्पृथिव्याꣳ रजः स्वमान्तरिक्षे विरोदसी ।
इमाꣳ स्तदापो वरुणः पुनात्वघमर्षणः ॥
पुनन्तु वसवः पुनातु वरुणः पुनात्वघमर्षणः ।
एष भूतस्य मध्ये भुवनस्य गोप्ता ॥
एष पुण्यकृतां लोकानेष मृत्योर्हिरण्मयम् ।
द्यावापृथिव्योर्हिरण्मयꣳ सꣳ श्रितꣳ सुवः ।
स नः सुवः सꣳ शिशाधि ॥६६॥

पृथिवीनिवासिनां यत् स्वं अर्थात् पृथिवीवासहेतोः कर्मणः संजातं रजः पापं अस्ति, आ अर्थात् सर्वतः अन्तरिक्षे आतिवाहिकशरीरेण वर्तमानानां यद्रजः अस्ति, विरोदसी विशेषेण द्यावापृथिव्योः यत् पापमस्ति, अर्थात् सर्वेष्वपि लोकेषु जन्मवतां यत् पापं भवति तत् सर्वं अपनुद्य इमान् अस्मान् अघमर्षणः अब्देवतारूपेण तेषां अधिष्ठातृत्वेन च वर्तमानः वरुण पुनातु । वसवः पुनन्तु । वरुणः पुनातु । अघमर्षणः पुनातु । एष वरुणः भूतस्य अर्थात् अतीतस्य भुवनस्य रक्षिता । मध्ये वर्तमानस्य भुवनस्य च रक्षिता । एष देवः ज्योतिष्टोमादि-कारिणां पुण्यकृतां आर्जितसुकृतानां यथायोग्यान् लोकान् प्रयच्छति । एषः पापिनां मृत्योः हिरण्मयनामकं लोकं प्रयच्छति । एष एव द्यावापृथिव्यौ अपि लोकौ संश्रितः । सुवः अर्थात् आदित्यो भूत्वा हितरमणीयं सुखं भवति । हे देव स त्वं सुवः अर्थात् तादृशसुखरूपो भूत्वा अस्मान् संशिशाधि सम्यक् अनु-गृहाण अथवा निष्पापान् कुरु ।

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पृथिव्याम् on earth यत् which स्वम् own रज: sin आ अन्तरिक्षं in the atmospheric region विरोदसी specially in the region of heaven and earth तत् from that इमान् 'us' अघमर्षण: sin-effacing आप: waters वरुण: Varuṇa पुनातु let purify. वसव: Vasus पुनन्तु let purify. वरुण: Varuṇa पुनातु let purify. अघमर्षण: the sage called Aghamarṣaṇa पुनातु let purify. एष: this (Varuṇa) भूतस्य past भुवनस्य of the world गोप्ता protector. मध्ये in the middle (वर्तमानस्य भुवनस्य) of the existing world गोप्ता protector). एष: this (Varuṇa) पुण्यकृताम् of the doers of virtuous deeds लोकान् regions (प्रयच्छति gives). एष: this (Varuṇa) मृत्यो: of death हिरण्मयम् a world named as Hiraṇmaya (प्रयच्छति gives). (एष: this Varuṇa) द्यावापृथिव्यो: of heaven and earth संश्रितम् support. सुव: (भूत्वा having become) the sun हिरण्मयम् wholesome and attractive (भवति becomes). स: such (त्वम् you) सुव: (भूत्वा being the nature of) bliss न: us संशिशाधि bless, make free from sin.

66. May the sin-effacing Varuṇa, the deity presiding over the waters, purify the taint of sin that attaches to the beings dwelling on the earth, in the atmospheric region and in the space between the earth and heaven and also connected with us (the performers of religious work). May the Vasus purify us. May Varuṇa purify us. May Aghamarṣaṇa, the sage called by that name, purify us. He, Varuṇa, is the protector of the world that was and also the world that exists at present between the past and the future worlds. He

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grants to the doers of meritorious deeds the worlds which they deserve and to the sinful the world of death called Hiraṇmaya. Again Varuṇa who is the support of heaven and earth, having become the sun is wholesome and attractive. Being such, blissful in nature, thou O Varuṇa, grant us thy favours and purify us.

[The mantras contained in this paragraph are repeated while dipping oneself in water for bath. In the first clause the term *pṛthivī* is supposed to denote the underworlds as *rodasī* expresses the earth as well as heaven. *Dīpikā* notes the reading *imāḥ tad āpaḥ* which is superior to the one printed in the text, for in that case it is a demonstrative pronoun limiting *āpaḥ* and the construction becomes clear without supplying extraneous words. For *madhya* there is a substitute reading *bhavye*. Either way the position of that word is anomalous and an explanation is possible by filling in the construction with other words. The thought appears to have been broken off before the sentence was complete. The reading *hiraṇmayaḥ* as found in some edition helps for greater clarity as it would qualify *eṣa* and *mṛtyoḥ* may be construed with *lokam* understood. *Hiraṇmayam* is taken by a commentator as the name of a particular region of Death. No support is given for the assertion. Perhaps there may be a hint that the allurement of unlawful pleasures is the gate of death. The term *suvaḥ* is really the monosyllablic *svaḥ* chanted as such. The whole passage is highly elliptical and so the translation given is interpretative.]

आर्द्रं ज्वलंतिज्योतिरहमंस्मि । ज्योतिर्ज्वलंति ब्रह्माह-

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मस्मि । योऽहमस्मि ब्रह्माहमस्मि । अहमस्मि ब्रह्माहमस्मि ।
अहमेवाहं मां जुहोमि स्वाहा ॥६७॥

परमात्मज्योतिः सृष्टिकाले जलेन आर्द्रं बीजमिव विजृंभणोन्मुखं भूत्वा ज्वलति अर्थात् प्रपञ्चरूपेण वर्धते । अथवा आर्द्रगुणोपेतं उदकं तदधिष्ठितेन परमात्मचैतन्येन प्रकाशते । यदात्मज्योतिः प्रकाशते तदेवाहमस्मि, न ततः अन्यः । अथ यत् ज्योतिः भूत्वा ज्वलति अथवा देहेन्द्रियादिभ्यो विवेचितस्य मम प्रत्यक् चैतन्यरूपेण प्रकाशते तत् परं ब्रह्म अहमस्मि । अविवेकदशायां यादृग्रूपः अहं जीवः अस्मि स एवाहं इदानीं उक्तप्रकारेण ब्रह्मास्मि । वस्तुतः ब्रह्मण्येव मयि पूर्वं अज्ञानेन आरोपिते जीवत्वे विद्यया अपनीते सति इदानीं ब्रह्मस्वरूपमेव अहं अनुभविता अस्मि । तस्मात् पूर्वसिद्धः ब्रह्मस्वरूपी अहमेव जलरूपं मां मद्देहवर्तिनः देवान् उद्दिश्य उदराग्नौ जुहोमि स्वाहा । अध्यात्मिकदृष्ट्या इदानीं अभेदध्यानेन मयि एव परमात्मज्योतिर्हुताशने विज्ञानात्मलक्षणं हवीरूपं मां स्वाहुतां आहुतिमिव प्रक्षिप्य स्वस्वरूपाभिनिष्पत्त्याविर्भावफलं होमं निर्वर्तयामि ॥

आर्द्रम् water, what is soaked in water ज्वलति shines ज्योतिः light अहम् I अस्मि am. ज्योतिः light ज्वलति shines ब्रह्म Brahman अहम् I अस्मि am. यः he who अहम् I अस्मि am ब्रह्म Brahman अहम् I अस्मि am. अहम् I अस्मि am ब्रह्म Brahman अहम् I अस्मि am अहम् I एव alone अहम् I माम् me जुहोमि offer स्वाहा hail.

67. That Supreme Light which projected Itself as the universe like a soaked seed which sprouts (or that Supreme Light which shines as the substratum of the liquid element)—I am that Supreme Light. I am that supreme light of Brahman which shines as the inmost essence of all that exists. In reality I am the same infinite

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Brahman even when I am experiencing myself as a finite self owing to Ignorance. Now by the onset of knowledge I am really that Brahman which is my eternal nature. Therefore I realise this identity by making myself, the finite self, an oblation into the fire of the infinite Brahman which I am always. May this oblation be well made.

[These formulas are generally prescribed for repetition during the performance of ācamana or sipping of water in a specified way for ceremonious self-purification. This symbolic action consists in taking a very small quantity of water by the mouth which should not pass below the throat. These few drops of water are considered as an oblation made to the deities dwelling in the body; for all the gods dwell in man. *Taittirīyasaṁhitā* IV. 4. 2 states ब्राह्मणो वै सर्वा देवताः—The brāhmaṇa is all the gods. This is explained by *Manu*, XII. 119:—

आत्मैव देवताः सर्वाः सर्वमात्मन्यवस्थितम् ।
आत्मा हि जनयत्येषां-कर्मयोगं शरीरिणाम् ॥

Though the mantra 67 is ritualistic in application as explained above, its true import is highly philosophical and spiritual as pointed out by Bhaṭṭabhāskara. The drop of water represents the finite self. The fire in man into which it is offered stands for the Supreme Light, the Ground of all gods. The mantra, therefore, truly enunciates the refunding of the individual self into its source, the Supreme Self, or the realisation of the identity between the jīva and Īśvara when the adjuncts created by Ignorance are removed.]

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अकार्यकार्यवकीर्णी स्तेनो भ्रूणहा गुरुतल्पगः ।
वरुणोऽपामघमर्षणस्तस्मात् पापात् प्रमुच्यते ।।६८।।

यः कश्चित् शास्त्रप्रतिषिद्धसेवी भग्नव्रतः स्तेनः वेदहन्ता अथवा गर्भनाशकः गुरुदारगामी वा भवति सः तस्मात् पापात् अनेन मन्त्रेण दग्धपापत्वात् प्रमुच्यते । यतः अपां स्वामी वरुणः अघमर्षणः, अर्थात् पापाभिभविता, तं मोचयति ।।

अकार्यकारी a transgressor of the scriptural conduct अवकीर्णी a recreant स्तेनः a thief भ्रूणहा a feticide, one who destroys the Veda by slaying its repository, the Brāhmaṇa गुरुतल्पगः one who outrages the preceptor's honour तस्मात् from that पापात् from sin प्रमुच्यते is released. अपाम् of waters (स्वामी regent) वरुणः Varuṇa अघमर्षणः effacer of sin.

68. He who is a transgressor of the scriptural conduct, a recreant, a thief, a feticide or an outrager of his preceptor's honour is released from his sins; for Varuṇa, the regent of waters and effacer of sins (absolves them from sins by the repetition of this mantra).

[This mantra is also employed for repetition during bath. According to the traditional codes *avakīrṇin* is one who gives up his vow of continence and *bhrūṇahan* is one who acts in a way detrimental to the preservation of the Veda. With the development of moral and religious susceptibilities in a religious person through faith and practice, he comes to entertain a revulsion for all suspected sins which are possible in the society to which he belongs. He is afraid of their presence in some of his innumerable past births. He suspects them

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even in the present life. Further, being cognisant of the supreme purity of God whom he worships, the feeling of abasement often overtakes him and inclines him to consider himself an actual or a potential sinner. All his sins he expiates nevertheless through daily acts of purity such as the repetition of holy formulas like the present one, accompanied by prescribed acts like bath. The śāstras have never given licence for unholy acts with provision for their future cancellation by rituals.]

रजोभूमिस्त्व माꣳ रोदयस्व प्रवदन्ति धीराः ॥६९॥

अहं रजसः अर्थात् पापकर्मफलानां भोगभूमिः । अतः हे यमदेव त्वं कर्मफलभूतया यातनया मां रोदयस्व । कर्मणां फलदातुः तव एतदुचितं इति धीराः शास्त्रवेत्तारः प्रवदन्ति । वस्तुतः त्वं मां न रोदय किन्तु मद्गतं पापं विनाश्य मामनुगृहाण इति प्रार्थयितुरभिप्रायः ॥

रजोभूमिः ground of sins (अहम् I); त्व (त्वम्) you माम् me रोदयस्व cause to weep धीराः the wise प्रवदन्ति say.

69. I am the ground of sins. Therefore you cause me to weep. Wise men say (don't make me weep, but favour me by destroying my sins).

[This formula also is expiatory and is repeated along with the previous one. The statement appears to be grammatically incomplete and so an interpretative translation is given supplementing the gap as the commentator has done. In the older version the third line of passage 66 of this section is transposed here with slight variation and that has helped Bhaṭṭabhāskara and Sāyaṇa to give a more jointed meaning for the passage. According to Sāyaṇa it may be then construed thus: रजसः भूमिः अहं. त्वं मां रोदयस्व । यद्यपि एतत् तव उचितं तथापि

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ऋषयः एनं पुनन्तु, वसवः एनं पुनन्तु, वरुणः एनं पुनातु, अघमर्षणः एनं पुनातु इति धीराः मां अनुगृह्णन्तः प्रवदन्ति । धीरैः अनुगृहीतत्वात् ऋष्यादिभिः पूतं मां हे यमदेव त्वमपि मा बाधस्व किन्तु अनुगृहाण ॥]

आक्रान्त्समुद्रः प्रथमे विधर्मञ्जनयन्प्रजा भुवनस्य राजा ।
वृषा पवित्रे अधि सानो अव्ये बृहत्सोमो वावृधे सुवान इन्दुः ॥

मं उद्द्रवति अस्मात् विश्वं इति समुद्रः, अयं सर्वकारणभूतः देवः धर्मन् अर्थात् विश्वस्य धारणकुशले प्रथमे आद्ये उपादानात्मनि सर्वाः प्रजाः जनयन् वि आक्रान् अर्थात् विक्रामति—कार्यवर्गरूपेण तिष्ठति । भुवनस्य राजा वृषा अर्थात् कामानां वर्षयिता पवित्रे स्मर्तॄणां पावने अव्ये अर्थात् अवनशीले, सानौ मानौ, सर्वस्मादुच्छ्रिते प्रणवात्मनि अधि अर्थात् अधिष्ठातृत्वेन तिष्ठन् सोमः उमया परशक्त्या सहितः बृहत् अर्थात् भृशं वावृधे वर्धते । अथ अयं सुवानः अर्थात् विश्वमुत्पादयन् इन्दुः ईश्वरः भवति ।

अर्थान्तरं तु एवम्—समुद्रवत् परमानन्दस्वभावः विधर्मन् अर्थात् प्राणिनां पूर्वकर्मणां फलदानार्थं उद्बोधनकाले प्रथमे सृष्ट्यादौ प्रजाः जनयन् परमात्मा जगत् आक्रान् आक्रान्तवान् । भुवनस्य राजा स्वभक्तानां कामाभिवर्षणात् वृषा सः पवित्रे पुरुषार्थहेतुध्यानस्थानत्वात् अभ्यधिके ध्यातॄणां पालनहेतुत्वात् अव्ये ब्रह्मविद्याधिष्ठात्र्या उमया सह वर्तमानस्य परमात्मनः स्थानभूते ब्रह्मावबोधयोग्यहृदयपुण्डरीकरूपे सानौ बृहत् वावृधे । अर्थात् हृदयस्थो जीवः सङ्कुचितभावं त्यक्त्वा ब्रह्मस्वरूपेण वृद्धिं प्राप्तः । स च सोमः सुवानः जीवानां धर्माधर्मयोः प्रेरकः इन्दुवत् आह्लादहेतुश्च भवति ।

समुद्रः the sea, here Paramātman represented as such आक्रान् spreads over. प्रथमे first, in the beginning विधर्मन् at the fruiting time of the various meritorious actions प्रजाः creatures जनयन् generating भुवनस्य of the world राजा ruler वृषा muni-

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ficent bestower (of desired objects) पवित्रे in the holy अधि superior सानो (मानौ) elevated place अव्ये protecting सोमः the Lord with Umā बृहत् infinite वावृधे increased, सुवानः impeller (of merit and demerit) इन्दुः lord, delightful like the moon.

70. The Supreme represented as the ocean has overflown to the whole creation. He has created at first creatures according to the deserts of their various past deeds. He is the ruler of the universe and the munificent giver of gifts to the devotees. He dwells together with Umā (His power giving spiritual illumination) in the hearts of devotees which are holier than other parts of their body (the seat of the Divine) and therefore superior and elevated like a peak and affording protection. The Jīva who is his abode grows to be infinite. He is the Lord who delights the individual souls by guiding according to their deeds and conferring on them fruits of their actions.

[This triṣṭubh mantra is prescribed for repetition after bath. It is reproduced from the Saṁhitā portion and a spiritual meaning is needed in this context. Therefore an explanatory rendering based on commentators is given here. Two possible interpretations are given in Sanskrit according to two accepted commentators. The word *sāno* is taken to stand for *sānau* and figuratively explained as heart. *Avya* comes from the root *av* to protect, which gives also the sacred syllable *Om* (*avane sādhuḥ Om*); *Somaḥ* is explained in

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the light of the purāṇic conception of Umāmaheśvara. The term Umā means knowledge in ancient Hittite and in some other central Asian languages. The *Kenopaniṣad* speaks of *Umā haimavatī* and Śrī Śaṅkarācārya explains *Umā* in the context as *śobhanatamā vidyā*, the most splendid knowledge of Brahman appearing as the daughter of the Himalayas. The word *Indu* shares the same root with Indra and so may be an expression for the Lord also.]

द्वितीयोऽनुवाकः
SECTION TWO

जातवेदसे सुनवाम सोममरातीयतो निदहाति वेदः ।
स नः पर्षदति दुर्गाणि विश्वा नावेव सिन्धुं दुरितात्यग्निः ॥१॥

नित्याविर्भूतज्ञानाय देवाय यागकाले वयं तदाराधनाय सोमाभिषवं करवाम । वेदः सर्ववेत्ता अग्निः अथवा तद्देवसंबन्धि ज्ञानादिकं अस्माकं शत्रुत्वं इच्छतः नियमेन दहतु । किंच सः अग्रणीः अग्निदेवः अथवा दुर्गारूपः अग्निविशेषः अस्मान् नाविकः नावा सिन्धुं इव अतीत्य स्थितान् कृत्वा विश्वानि दुर्गाणि स्थानानि तारयित्वा पालयतु; दुःखितानि सर्वाण्यपि भूतजातानि दुःखं अतीत्य स्थितान् कृत्वा पालयतु ॥

जातवेदसे to Jātavedas सोमम् the soma juice सुनवाम may we press out (for oblation). वेदः knowledge, Agni who is the repository of knowledge अरातीयतः those who are unfriendly to us निदहाति may burn, destroy. सः he नावा by a boat सिन्धुम् sea इव like नः us विश्वा (विश्वानि) all दुर्गाणि difficulties अति beyond पर्षत् (पालयतु) may protect. दुरिता (दुरितानि) wrongs (अपि also) अति (having taken) beyond (पर्षन् may protect).

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1. May we offer oblations of soma to Jātavedas. May the all-knowing One destroy what is unfriendly to us. May He, the Divine Fire that leads all, protect us by taking us across all perils even as a captain takes the boat across the sea. May He also save us from all wrongs.

[This section reproduces the well known *Durgāsūkta* originally found scattered in the *Ṛgveda* and also in other Vedic contexts. This is prescribed for japa undertaken to ward off the difficulties that beset the path of life. Jātavedas, interpreted physically as fire, stands for the all-knowing Divine Reality that is worshipped with the Vedic rituals. As Fire He is worshipped in the soma sacrifices with the oblation of soma juice. Bhaṭṭabhāsakra points out that the devotee's petition to the Lord worshipped in the somayāga for destroying his enemies includes not only the destruction of the hostile agencies outside him but also his internal enemies namely the passions and impulses which act enemically when he progresses towards his goal. Further, the sea of troubles which he expects to cross through the grace of Agni includes every wrong, suffering and difficulty incidental to a man's mundane life. The words *veda* and *vedas* in this stanza stand for one who knows everything i.e. the Divine Fire. The word *agniḥ* is analysed as *agram nayati agraṇīḥ*, that is to say he who leads one to higher levels—the Divinity dwelling as the Self of all creatures. The verb *parṣad* expresses protection according to Bhaṭṭabhāskara and destruction according to Sāyaṇa. It is derived from the root *pṛ* to protect or to fulfil. This stanza is the same as *Ṛgveda* I. 99. 1.]

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तामग्निवर्णां तपसा ज्वलन्तीं वैरोचनीं कर्मफलेषु जुष्टाम् ।
दुर्गां देवीँ शरणमहं प्रपद्ये सुतरसि तरसे नमः ॥२॥

ज्योतिरूपां तपस्सामर्थ्येन दीप्यमानां विविधरोचनस्य अर्थात् नानारूपेण आविर्भवतः देवस्य स्वभूतां परप्रकृतिरूपां कर्मसु तत्फलेषु च सामर्थ्याधायकत्वेन स्थितां तां दुर्गां देवीं अहं शरणं प्रपद्ये । हे सुतरसि तरस्विनि तरणकुशले त्वमेव अस्मान् संसारगर्तात् सुष्टु तारयसि । तस्यै तुभ्य नमः अस्तु ।

अग्निवर्णाम् fiery in lustre तपसा through the power of ardency ज्वलन्तीम् radiating वैरोचनीम् belonging to him who shines variously through manifestations कर्मफलेषु in acts and their fruits जुष्टाम् remaining as the productive power, sought ताम् that दुर्गां देवीम् The Goddess Durgā अहम् I शरणं प्रपद्ये take refuge in. हे तरसे (तरस्विनी) efficacious in taking across सु well तरसि (तारयसि) thou takest (us) across. (तुभ्यम् to you) नमः salutation.

2. I take refuge in Her, the Goddess Durgā, who is fiery in lustre and radiant with ardency, who is the Power belonging to the Supreme who manifests Himself manifoldly, who is the Power residing in actions and their fruits rendering them efficacious (or the Power that is supplicated to by the devotees for the fruition of their work). O Thou Goddess skilled in saving, Thou takest us across difficulties excellently well. Our salutations to Thee.

[In this stanza we get a clear reference of Durgā the Goddess, according to Sāyaṇa. The word *Durgā* literally

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means inaccessible (दुःखेन गन्तुं शक्या). In the previous stanza the same word in neuter was taken in the sense of a difficult place or difficulty. In this one the word is in the feminine form as *Durgā*, the name of the Goddess. *Durgā* is, therefore, the Deity who removes difficulties from the path of Her votaries. According to the Vedic tradition a particular sacrificial fire consecrated for the worship of the Divine is called *Durgā* and by extension the word applies also to the power of creative and evolutionary energy which is associated with fire in many Vedic stanzas pertaining to Agni. It is, therefore, difficult to separate the conception of *Durgā* and fire conceived as the universal energy in this sūkta. The dredominant idea here, however, is that the Supreme represented as *Durgādevī* is the saviour of man in his troubles of mundane life and bestower of the highest bliss. This idea is fully developed in purāṇic works dealing with the deeds and worship of *Durgā*, the Divine Mother of the Universe.]

अग्ने त्वं पारया नव्यो अस्मान् स्वस्तिभिरति दुर्गाणि विश्वा ।
पूश्च पृथ्वी बहुला न उर्वी भवा तोकाय तनयाय शंयोः ॥३॥

हे अग्ने नव्यः स्तोतव्यः अथवा जरामरणराहित्यात् सर्वदा नूतनः त्वं अस्मान् स्वस्तिभिः क्षेमकारिभिः उपायैः अथवा श्रेयोविशेषैः फलैः युक्तः सन् सर्वाणि अपि दुर्गाणि आपत्स्थानानि अथवा पापानि अतिशयेन लङ्घयित्वा संसारस्य परतीरं प्रापय । अस्माकं पूः निवासाय नगरी पृथ्वी च विस्तीर्णा भवतु । सस्यादिनिष्पादनयोग्या उर्वी च बहुला भवतु । किंच त्वं तोकाय अस्मदपत्याय तदीयतनयाय च शंयोः सुखस्य योजयिता दुःखस्य वियोगहेतुः च भव ॥

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हे अग्ने O Fire नव्य: worthy of praise त्वम् thou अस्मान् us स्वस्तिभि: through happy means विश्वा (विश्वानि) all दुर्गाणि difficulties अति (taking) beyound पारया (पारय) take to the other shore. न: our पू: home town पृथ्वी land (भवतु be). उर्वी the plot of earth बहुला ample च and (भवतु be). तोकाय for children तनयाय for (their) children (च and) शंयो: joiner of happiness भवा (भव) be.

3. O Fire, thou art worthy of praise. With happy methods take us beyond all difficulties. May our home town and home land become extensive and may the plot of earth (for growing the crops) also be ample. Further be thou pleased to join our children and their children with joy.

[Agni here stands for the same Deity mentioned in the above stanza. The words *toka* and *tanaya*, though in singular, are taken in generic plural. The term *śaṁyoḥ* is a combination of *śam* joy reaching upto the highest bliss and *yoḥ* expressing the sense of mixing or joining. This stanza is the same as *Taittirīyasaṁhitā* I. 1. 14. 12 where Sāyaṇa takes *tanaya* as daughter. See also *Ṛgveda* I. 189. 2 and *Taittirīyabrāhmaṇa* II. 8. 2 for this stanza.]

विश्वा॑नि नो दु॒र्गहा॑ जातवेद॒: सिन्धुं॒ न ना॒वा दु॑रि॒ताति॑पर्षि ।

अग्ने॑ अत्रि॒वन्मन॑सा गृणा॒नो॒ऽस्माकं॑ बोध्यवि॒ता त॒नूना॑म् ॥४॥

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हे जातवेदः दुर्गहा सर्वापदां अपहन्ता त्वं सर्वाणि दुरितानि नावा सिन्धुं इव अस्मान् अतीत्य स्थितान् कृत्वा पालयसि । हे अग्ने अत्रिः यथा सर्वभूतानां सदा भद्रमिच्छन् मनसा आशासन् आस्ते तथा त्वमपि अस्माकं तनूनां रक्षिता भूत्वा बोधि जागरूको भव ॥

हे जातवेद: O Jātavedas दुर्गहा destroyer of difficulties (त्वम् thou) विश्वानि entire दुरिता (दुरितानि) evils, sins नावा by a boat सिन्धुम् sea न (इव) analogously नः us अतिपर्षि takest beyond and protectest. अग्ने O Fire, अत्रिवत् similar to Atri मनसा mentally गृणानः repeating अस्माकम् our तनूनाम् of selves, of bodies अविता guard, protector बोधि be conscious.

4. O Jātavedas, Thou who art the destroyer of all sins takest us beyond all troubles and protectest us just as one is taken across the sea by a boat. O Fire, guard our bodies and be mindful (of its safety) like the sage Atri who always repeats mentally ('May everyone be whole and happy').

[This stanza is found in *Ṛgveda* V. 4. 9 and also in *Taittirīyabrāhmaṇa* II. 4. 1, where Sāyaṇa takes *durgahā* as duṣpariharāṇi, an adjective qualifying *duritāṇi*. The third line of the stanza is thus explained अत्रिणा महर्षिणा चतूरात्रे कर्मणि यथा स्तूयसे तथा अस्माभिः मनसा स्तूयमानः अस्माकं तनूना रक्षको भूत्वास्मद्भक्तिं बुध्यस्व । Be a protector to us and recognize our devotion to thee; for we are hymning to thee mentally as Atri the sage did during his performance of the Catūrātra sacrifice. Sāyaṇa has here in the Upaniṣad commentary the following note on *Atrivat*. There was a great sage who had attained supreme illumination and freedom-in-life and so was known as Atri, that is to say, one who is free from triple miseries. Goodwill

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and compassion for all created beings constitute the chief character trait of such a sage. Therefore people had always observed Atri in a state of mind in which he was constantly remembering in his prayers peace and safety for all creatures. He became a byword for universal compassion. There is a variant reading *bhūtvavitā* as the substitute for *bodhyavitā* in which case the construction तनूनां अविता भूतु (भवतु) makes the meaning easy. The *Ṛgvedic* text has *namasā* in the place of *manasā* which is explained by Sāyaṇa: with hymns—stotras.]

पृतनाजितँ सहमानमुग्रमग्निँ हुवेम परमात्सधस्थात् ।
स नः पर्षदति दुर्गाणि विश्वा क्षामद्देवो अति दुरितात्यग्निः ॥५॥

उत्कृष्टात् सहस्थानात् परसेनाजेतारं, शत्रून् अभिभवन्तं, भीतिहेतुं, अग्निं आह्वयाम; अथवा तस्मिन् स्थाने स्थितं ध्यायाम । अस्माभिराहूतः सः अग्रगण्यः अग्निदेवः अस्मान् क्षामत् (अर्थात् क्षयशीलं वस्तु) अतीत्य स्थितान् कृत्वा विश्वानि दुर्गाणि अतीत्य स्थितान् कृत्वा दुरितानि च अतीत्य स्थितान् कृत्वा पालयतु ॥

परमात् सधस्थात् from the highest place of assembly पृतनाजितम् vanquisher of enemy's hosts सहमानम् charger (of enemies) उग्रम् fierce अग्निम् Fire हुवेम (आह्वयाम) invoke, meditate upon. सः that देवः God अग्निः Fire विश्वा (विश्वानि) all दुर्गाणि difficulties अति beyond क्षामत् perishable अति beyond दुरिता (दुरितानि) wrongs अति beyond नः us पर्षत् may protect.

5. We invoke from the highest place of assembly the Fire-God who is the leader of all,

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who is the charger and vanquisher of the hosts of enemies, and who is fierce. May He, the Fire-God take us across all our difficulties and wrongs and all that is perishable, and protect us.

[The root *kṣai* expressing the idea of decrease or diminution gives the usual participle form *kṣāmaḥ*. But here in the Vedic form it is found as *kṣāmat* and Bhaṭṭabhāskara takes it to stand for the decreasing and perishing phenomenal reality beyond which lies the imperishable Supreme Reality. Sāyaṇa, on the other hand, takes the word to be akin to *kṣāmyat* meaning condoning the offences and construes it as an adjective qualifying *agni*. Bhaṭṭabhāskara following a philosophical trend of interpretation holds that Agni here is the first and the foremost Principle which dominates the universal categories and which is meditated in the highest place or invoked from there by mundane worshippers.]

प्रत्नोषिं कमीड्यो' अध्वरेषुं सनाच्च होता नव्यंश्च सत्सि ।
स्वां चाग्ने तनुवं' पिप्रयंस्वास्मभ्यं' च सौभंगमायंजस्व ॥६॥

हे अग्ने त्वं यज्ञेषु स्वर्गात्मकं सुखं प्रतनोषि । अध्वरेषु ईड्यः त्वं पुरातनः दैवो होता नव्यः मानुषश्च होता भूत्वा यागदेशे सत्सि अर्थात् सीदसि । अतः हे अग्ने त्वं आत्मीयतनुस्थानीयान् जीवरूपान् अस्मान् पिप्रयस्व तर्पय । ततश्च अस्मभ्यं निवृत्तसमस्तदुःखं त्वदीयतनूचितं शोभन-भाग्यं आयजस्व सर्वतो देहि ॥

अध्वरेषु in sacrifices ईड्यः lauded कम् heavenly bliss प्रत्नोषि (प्रतनोषि) thou enlargest. सनात् ancient च and नव्यः recent च and होता sacrificer (भूत्वा having become) अध्वरेषु in the sacri-

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ficial places सत्सि (सीदसि) thou abidest. हे अग्ने O thou Divine Fire स्वाम् thine own तनुवम् (तनुम्) self, form च and पिप्रयस्व be pleased to make happy. अस्मभ्यम् for us सौभगम् good fortune आयजस्व grant from all sides च and.

6. Thou who art lauded in sacrifices increasest our happiness. Thou abidest in the form of sacrificers, ancient and recent, in the places of sacrifice. O Fire, be thou pleased to make (us) happy (who are) thine own selves. Further grant us from all sides good fortune.

[The above rendering is based on Bhaṭṭabhaskara who takes the words *sanāt* and *navya* as standing respectively for ancient and recent sacrificers i.e. gods and men. Further according to him *svām tanuvam* stands for the universe represented as the body of God and also the individual souls in the universe who are but different abodes of the Divine Spirit. The second line consequently is an entreaty of the soul to God to grant those values which will elevate it to the divine state. Sāyaṇa's interpretation is purely ritualistic. According to him *sanāt* means giver of the results of actions and *navyaḥ* worthy of praise. The fourth foot is thus interpreted by him: O Fire, nourish your own body with the oblations offered by us. This stanza is found at *Ṛgveda* VIII. 11. 10 with the variant *pratno hi*.]

गोभिर्जुष्टमयुजो निषिक्तं तवेन्द्र विष्णोरनुसंचरेम ।
नाकस्य पृष्ठमभि संवसानो वैष्णवीं लोक इह मादयन्ताम् ॥७॥

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हे इन्द्र, वयं अयुजः अर्थात् पापदुःखादिभिरयुक्तस्य विष्णोः व्यापकस्य तव भूत्याः सन्तः त्वां गोभिः जुष्टं अमृतधाराभिः निषिक्तं सौभाग्यमुद्दिश्य अनुसंचरेम परिचरेम । किंच नाकस्य पृष्टं अभि संवसानाः देवाः वैष्णवीं भक्तिं कुर्वाणं मां इहलोक वाञ्छितप्रदानेन मादयन्तां हर्षयन्तु ॥

हे इन्द्र O Lord, अयुजः not united (with sin and sorrow) विष्णोः all pervading तव thy (भृत्याः servants सन्तः being) गोभिः with cattle जुष्टम् delightful (अमृतधाराभिः with currents of immortal bliss) निषिक्तम् flooded (सौभाग्यम् good fortune उद्दिश्य intending) अनुसंचरेम may we follow. नाकस्य of heaven पृष्ठम् top अभि everywhere संवसानः (for संवसानाः) dwelling (देवाः gods) वैष्णवीम् of Viṣṇu (भक्तिम् loving adoration कुर्वाणम् practising माम् me) इह here लोके in the world मादयन्ताम् may delight (by granting my desire).

7. O Lord, Thou art unconnected (with sin and sorrow) and thou pervadest (all sacrifices). (Desirous of good fortune) comprising in cattle and overflowing (with the current of immortal bliss) may we serve Thee without break. May the gods who dwell in the highest region of heaven delight me—(practising loving adoration) for Viṣṇu—here on the earth by granting my wish.

[This stanza is not included in the shorter version commented on by Bhaṭṭabhāskara and Sāyaṇa.]

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तृतीयोऽनुवाकः
SECTION THREE

भूरन्नमग्नये पृथिव्यै स्वाहा, भुवोऽन्नं वायवेऽन्तरिक्षाय स्वाहा, सुवरन्नमादित्याय दिवे स्वाहा, भूर्भुवस्सुवरन्नं चन्द्रमसे दिग्भ्यः स्वाहा, नमो देवेभ्यः स्वधा पितृभ्यो भूर्भुवः सुवरन्नमोम् ॥१॥

भूः पृथिव्यधिष्ठानदेवता मह्यमन्नं ददातु । तदर्थं चरुरूपं वन्नं अहं पृथिव्यधिष्ठिताय अग्नये अग्न्यधिष्ठात्र्यै पृथिव्यै च स्वाहाकारेण अग्नौ प्रक्षिपामि । एवं भुवरधिष्ठानदेवता मह्यमन्नं ददातु । तदर्थं अहं अन्तरिक्षाधिष्ठिताय वायवे वाय्वधिष्ठानाय अन्तरिक्षाय च स्वाहाकारेण हविर्जुहोमि । एवं सुवरधिष्ठानदेवता मह्यमन्नं ददातु । तदर्थं सुवरधिष्ठिताय आदित्याय आदित्याधिष्ठितायै दिवे च स्वाहापूर्वकं हविर्जुहोमि । भूर्भुवस्सुवर्देवताः संभूय मह्यमन्नं दद्युः । चन्द्रमसे दिगधिष्ठिताय दिग्भ्यश्च स्वाहापूर्वकं हविर्जुहोमि । देवान् नमस्कारेण उपतिष्ठामि । पितॄन् स्वधया उपचरामि । भूर्भुवस्सुवर्देवताः प्रार्थितमन्नं दातुं ओं इत्यङ्गीकुर्वन्तु ॥

1. (May the Deity) Earth (grant me) food. For that I make oblation to Fire and Earth. Hail! (May the Deity of) Atmosphere (grant me) food. For that I make oblation to Air and Atmosphere. Hail! (May the Deity of) Heaven (grant me) food. For that I make oblation to the Sun and Heaven. Hail! (May the Deities of) Earth, Atmosphere and Heaven (grant me) food. For that I make oblation to the Moon and the Quarters. Hail! Salutation

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to Gods! Svadhā (reverence) to Manes! (May the Deities of) Earth, Atmosphere and Heaven (assent to my desire with the utterance of) Om (and grant me) food.

[In these formulas and similar ones that follow the word-for-word meaning is not printed. It can be easily traced from the spaced texts and the English rendering subjoined to them. Moreover the words are often repeated, so much so their full reproduction in the word-for-word form will increase the type page without corresponding special advantage.

This section gives the necessary mantras employed for uttering while the institutor of the sacrifice who wishes an increase of food offers oblations into the consecrated fire for that purpose. The syllables *bhūḥ*, *bhuvaḥ*, and *suvaḥ* are called *mahāvyāhṛti*-s representing terrestrial, atmospheric and heavenly regions. The *Chāndogya Upaniṣad* (4. 17. 1-3) says that through contemplation Prajāpati extracted from fire, air and sun the three Vedas *Ṛk*, *Yajus* and *Sāma* respectively, and from these Vedas in the same order he again extracted the three *vyāhṛti*-s, *bhūḥ*, *bhuvaḥ* and *suvaḥ*. So these three syllables are the quintessence of the three worlds and the three Vedas. They represent the Supreme. It is also stated there that the Prajāpati in the beginning created the three regions uttering those three syllables. The word *svāhā* is an indeclinable word which terminates a formula used for offering oblations and it implies joyful and complete surrender of what is offered to the Deity in the sacrifice. The word *namaḥ* again is a word of salutation which expresses complete self-surrender to the object of worship indicated by mental attitude, oral expression and physical action. Salutation with *namaḥ* is often considered an act of worship complete in itself. The term

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svadhā is reserved for the expression of a person's reverence to his departed ancestors while he makes oblations to them. Bhaṭṭabhāskara interprets praṇava uttered at the end of this mantra as a recognition by the worshipper of his true nature—'I am that Brahman expressed by the syllable Om'. The same author derives the praṇava from the root *av* to protect—*avane sādhuḥ*—Om. The *Gṛhyasūtras* give the particular contexts where these mantras are used in the course of the homa or burnt offering.]

चतुर्थोऽनुवाकः

SECTION FOUR

भूरग्नये पृथिव्यै स्वाहा, भुवो वायवेऽन्तरिक्षाय स्वाहा, सुवरादित्याय दिवे स्वाहा, भूर्भुवस्सुवश्चन्द्रमसे दिग्भ्यः स्वाहा, नमो देवेभ्यः स्वधा पितृभ्यो भूर्भुवःसुवरग्न ओम् ॥१॥

भूरिति महाव्याहृत्या प्रतिपादिताय ब्रह्मणे तत्सृष्टाय अग्नये तदधीनस्थित्यै पृथिव्यै च इदं आज्यं अन्नं वा सुहुतमस्तु । तानहं तर्पयामि । भुवरिति महाव्याहृत्या प्रतिपादिताय ब्रह्मणे तत्सृष्टाय वायवे तदधीनस्थितिकाय अन्तरिक्षाय च इदं आज्यं अन्नं वा सुहुतमस्तु । सुवरिति महाव्याहृत्या प्रतिपादिताय ब्रह्मणे तत्सृष्टाय आदित्याय तदधीनस्थित्यै दिवे च इदं आज्यं अन्नं वा सुहुतमस्तु । व्याहृतित्रयप्रतिपादिताय ब्रह्मणे तत्सृष्टाय चन्द्रमसे दिग्भ्यः च इदं अन्नं आज्यं वा सुहुतमस्तु । लोकत्रयवासिभ्यो देवेभ्यो नमः । पितृभ्यः स्वधा अस्तु । भूः भुवः सुवरिति व्याहृतित्रयाभिधेयावस्थं प्रणववाच्यं परं ब्रह्म अहमस्मि । इदं अर्थं स्वयमपि मन्त्राभिधेयं ओं इति वर्णं अङ्गीकृत्य ॥

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1 Hail! I offer this oblation to Brahman who is expressed by the first vyāhṛti, to Fire created by Him and to the Earth dependent on Him. Hail! I offer this oblation to Brahman who is expressed by the second vyahṛti, to the Air created by Him and to the Atmosphere dependent on Him. Hail! I offer this oblation to Brahman who is expressed by the third vyāhṛti, to the Sun created by Him and to Heaven dependent on Him. Hail! I offer this oblation to Brahman who is expressed by the vyāhṛtis, *bhūḥ*, *bhuvaḥ* and *suvaḥ*, to the Moon created by Him and to the Quarters. Salutation to the gods dwelling in all the regions! Reverence to the departed ancestors! I am that Brahman expressed by Om in unity and also expressed by the three vyāhṛtis in His threefold aspect. O Divine Fire, assent to my prayer.

[This section and the immediately preceding one are mutually transposed in the shorter version. The mantras given here are used in the specific rite called *mahāvyāhṛtihoma*. A sage called Nārāyaṇa is supposed to be the 'seer' of this section. It is accordingly designated as Nārāyaṇīya. Bhaṭṭabhāskara states that its purpose is Brahmopāsanā, worship of the Supreme, and thereby expiation of all common sins. The translation given above has been made partly exegetical to make this purpose clear. The supreme object of adoration here is Brahman. But oblations are offered to Him through His cosmic expressions—Earth, Air, Sky, Fire, Wind, Sun, Moon, Quarters, Gods and Manes. The worshipper finally

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unites the part with the whole and considers himself Brahman, the ground of all that exists, and thereby secures the highest mental purity.]

पञ्चमोऽनुवाकः
SECTION FIVE

भूरग्नये॑ च पृथि॒व्यै च॑ मह॒ते च॒ स्वाहा॒, भुवो॑ वा॒यवे॑ चा॒न्तरि॑क्षाय च मह॒ते च॒ स्वाहा॒, सुव॑रादि॒त्याय॑ च दि॒वे च॑ मह॒ते च॒ स्वाहा॒, भूर्भु॑व॒स्सुवश्च॒न्द्रम॑से च॒ नक्ष॑त्रेभ्यश्च दि॒ग्भ्यश्च॑ मह॒ते च॒ स्वाहा॒, नमो॑ देवेभ्य॑ः स्व॒धा पि॒तृभ्यो॒ भूर्भुव॒ः सुव॒र्मह॒रोम् ॥१॥

महते पूज्याय सर्वदेवसमष्टिरूपाय देवाय हिरण्यगर्भाय अथवा परब्रह्मणे तदीयसेवकरूपेभ्यः व्यष्टिरूपेभ्यः भूः अग्निः पृथिवी इत्यभिधानेभ्यः देवेभ्यः च सुहुतमस्तु । एवं समष्टिरूपाय महते हिरण्यगर्भाय भुवः वायुः अन्तरिक्षं इत्यभिधानेभ्यः व्यष्टिरूपेभ्यः देवेभ्यः च सुहुतमस्तु । समष्टिरूपाय महते हिरण्यगर्भाय सुवः आदित्यः दिवः इत्यभिधानेभ्यः देवेभ्यः च सुहुतमस्तु । समष्टिरूपाय महते हिरण्यगर्भाय भूः भुवः सुवः चन्द्रमाः नक्षत्राणि दिशः इत्यभिधानेभ्यो व्यष्टिभ्यश्च सुहुतमस्तु । देवेभ्यः नमः अस्तु । पितृभ्यः स्वाधा अस्तु । भूः भुवः सुवः इति व्यष्टित्रितयस्य आत्मभूतं महःशब्दप्रतिपाद्यं प्रणवप्रतिपाद्यं च वस्तु अहमस्मि ॥

1. Hail! I offer this oblation to the adorable Supreme who is the All and to His parts, the Deities, *Bhūḥ*, Fire and Earth. Hail! I offer this

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oblation to the adorable Supreme who is All and to His parts, *Bhuvaḥ*, Air and Atmosphere. Hail! I offer this oblation to the adorable Supreme who is All and to His parts, *Suvaḥ*, the Sun and Heaven. Hail! I offer this oblation to the adorable Supreme who is All and to His parts, *Bhūḥ*, *Bhuvaḥ*, *Suvaḥ*, the Moon, the Asterisms and the Quarters. Salutation to Gods! Reverence to Manes! I am that Supreme Reality expressed by the syllable Om and the three Vyahṛtis, *Bhūḥ*, *Bhuvah* and *Suvah* May I attain the Supreme!

[This section gives the mantras to be repeated by one who offers oblations into the consecrated fire desirous of getting eminence. The word *mahat* in the text stands for He who is greatest and most worthy of worship, namely, the Supreme Divinity, who is the ground of all other gods, and to whom they are all related as parts to the whole and servants to the master. One of the central principles of religion is that the worshipper comes by the qualities of that object of worship upon which he meditates within himself. The *Durgā-saptaśatī* rightly puts in the mouths of the hymning Gods त्वामाश्रिता ह्याश्रयतां प्रयान्ति—those who seek support in Thee become the support of others. Those who worship the Most High themselves become eminent in the world.]

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षष्ठोऽनुवाकः

SECTION SIX

पाहि नो अग्न एनसे स्वाहा, पाहि नो विश्ववेदसे स्वाहा, यज्ञं पाहि विभावसो स्वाहा, सर्वं पाहि शतक्रतो स्वाहा ॥१॥

हे अग्ने अस्मान् एनसः अर्थात् ज्ञानप्रतिबन्धकात् पापात् रक्ष । तुभ्यं इदं सुहुतमस्तु । विश्ववेदसे अर्थात् संपूर्णतत्त्वज्ञानसिद्ध्यर्थं तत्साधनसम्पादनेन अस्मान् पालय । तदर्थं तुभ्यं इदं सुहुतमस्तु । हे विभावसो विशिष्टप्रभाधन-ज्ञानात्मकं अथवा विविदिषाहेतुत्वेन अस्माभिः अनुष्ठीयमानं यज्ञं निर्विघ्नेन समाप्तिं नीत्वा पालय । तदर्थं तुभ्यं इदं सुहुतमस्तु । हे शतक्रतो विचित्रा-नन्तकर्मन् अथवा बहुयागनिष्पादयितः अग्ने अस्मदीयं गुरुशास्त्रादिकं ज्ञानसाधनं उपासनाकर्म च निर्विघ्नेन परिसमाप्तिं नीत्वा अस्मान् पालय । तदर्थं तुभ्यं इदं सुहुतमस्तु ॥

1. O Fire, preserve us from sin. Hail! Preserve us so that we may attain full knowledge. Hail! O Resplendent One, preserve our sacrificial acts. Hail! O Satakratu, preserve everything (that belongs to us). Hail!

[Having recited the formulas meant for the removal of general sins in the previous three sections, this section particularly presents the mantras meant for offering oblations into the consecrated fire. These mantras remove the obstacles in the way of final illumination—the goal of the best religious seeker. The word *enas* in the first line of the text appears in the dative and it cannot be construed with *pāhi*; so it should be considered as an ablative for the purpose of syntax. The

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meaning of the term is sin or impurity; and here, Sāyaṇa points out that it stands for whatever comes in the way of divine illumination and liberation from the transmigratory existence. The word *viśvavedas* is interpreted as complete knowledge and its aids for which the seeker of liberation earnestly prays. By analysis the word *vi+bhā+vasu* gives the meaning he who possesses the wealth of outstanding splendour —the Supreme in whose light everything else shines. According to Bhaṭṭabhāskara, *yajña* in the line consists of knowledge of God: and according to Sāyaṇa, it means the sacrificial worship which paves the way to divine knowledge. So also the term *śatakratu* according to the former means one who works in manifold and various ways and according to the latter, the consecrated fire necessary for hundreds of sacrifices. Both agree in interpreting *sarvam* in the last line to convey the idea of accessories for the generation of final illumination such as a preceptor, scriptures and worship.]

सप्तमोऽनुवाकः

SECTION SEVEN

पाहि नो अग्न एकया, पाह्युत द्वितीयया, पाह्यूर्जं तृतीयया, पाहि गीर्भिश्चतसृभिर्वसो स्वाहा ॥१॥

हे अग्ने, हे वसो जगन्निवासहेतो, त्वं ऋग्वेदलक्षणया एकया गिरा अभिष्टुतः सन् अस्मान् पाहि स्वाहा । उत यजुर्वेदरूपया द्वितीयया गिरा अभिष्टुतः सन् अस्मान् पाहि स्वाहा । किंच सामवेदात्मिकया तृतीयया गिरा अभिष्टुतः सन् अस्मदीयं ऊर्जं अर्थात् अन्नं अन्नरसं च पाहि स्वाहा । अपि च चतुर्वेदरूपाभिः चतसृभिः गीर्भिः अभिष्टुतः सन् अस्मान् पाहि स्वाहा ॥

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हे अग्ने O Divine Fire हे वसो O thou settler (of the universe) एकया by the first, i.e. *Ṛgveda* (अभिष्टुत: सन् being praised) न: us पाहि protect. उत further द्वितीयया by the second, i.e. *Yajurveda* (अभिष्टुत: सन् being praised) पाहि protect. तृतीयया by the third, i.e. *Sāmaveda* (अभिष्टुत: सन् being praised) ऊर्जम् food, the strengthening essence of food पाहि protect. चतसृभि: गीर्भि: by the four (kinds of utterances contained in) the Vedas — (अभिष्टुत: सन् being praised) पाहि protect स्वाहा hail.

1. O Divine Fire, O settler of all creatures, being praised by the hymns of the first Veda be gracious to protect us. Hail! Further, being praised by the hymns of the second Veda be gracious to protect us. Hail! Being praised by the hymns of the third Veda be gracious to protect our food and strengthening essence of it. Hail! Being praised by the hymns of the four Vedas be gracious to protect us. Hail!

[This mantra is absent in the shorter version. It contains four formulas for offering oblations into the consecrated fire for the attainment of illumination and so may be considered an additament to the previous mantra.]

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अष्टमोऽनुवाकः

SECTION EIGHT

यश्छन्दसामृषभो विश्वरूपश्छन्दोभ्यश्छन्दाꣳ स्याविवेश। सताꣳशिक्यः प्रोवाचोपनिषदिन्द्रो ज्येष्ठ इन्द्रियाय ऋषिभ्यो नमो देवेभ्यः स्वधा पितृभ्यो भूर्भुवस्सुवश्छन्द ओम् ॥१॥

यः मन्त्राणां प्रधानभूतः सर्वजगदात्मकः अथवा वेदेतिहासपुराणवाङ्मय-रूपः, यः वेदसारत्वेन प्रजापतेः छन्दोभ्यः प्रतिवभौ, यच्च पुनः विभक्तात्मा गायत्र्यादीनि छन्दांसि आविवेश अर्थात् वेदादित्वात् मन्त्रेषु प्रथमं प्रयुज्यमानः स्थितः, यः ज्येष्ठः प्रशस्यतमः, यश्च सतां शक्तिहेतुः अथवा उपासकैः प्राप्तुं शक्यः सः प्रणवरूपी परमैश्वर्ययुक्तः परमात्मा इन्द्रः उपनिषत्प्रतिपाद्यो भूत्वा 'व्याहृतित्रयात्मा ओङ्कार एव उपासितव्यः' इति इन्द्रियाय अर्थात् ज्ञानसामर्थ्य-प्राप्तये ऋषिभ्यः अन्तर्मुखेभ्यो जिज्ञासुभ्यः प्रोवाच । अत एव हेतोः ज्ञान-प्रतिबन्धनिवारणार्थं अहं देवान् नमस्करोमि । पितॄन् स्वधयापरिचरामि । लोकत्रयावस्थितान् देवान् प्राप्नोमि ॥

यः he who छन्दसाम् of the Vedas ऋषभः most excellent विश्वरूपः embodying the whole universe or all knowledge छन्दोभ्यः from the Vedas (प्रादुर्भूतः emerged) छन्दांसि the collection of mantras in gāyatrī and other metres आविवेश entered ज्येष्ठः supreme, first in causal link सताम् for the good शिक्यः (शक्यः) possible of attainment, source of strength (सः he) इन्द्रः supreme Lord ऋषिभ्यः to the seers seeking the Divine Reality इन्द्रियाय for the attainment of the power of knowledge उपनिषत् being the subject matter of the Upaniṣad प्रोवाच taught, देवेभ्यः to gods नमः salutation. पितृभ्यः to manes स्वधा

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reverence. भूः भुवः सुवः the three vyāhṛtis छन्दः the Vedas ओम् praṇava (भवति is.)

1. The Supreme Being, Indra, who is the most excellent praṇava taught in the Vedas, who ensouls the entire universe, who leads the collection of Vedic utterances in gāyatrī and other metres standing in their beginning, who is capable of being attained by the worshippers and who is the first in the causal link, taught the contemplative sages the sacred wisdom of the Upaniṣad, Himself being the subject-matter of them, in order to strengthen them with the power of knowledge. I salute the gods for removing the obstacles in my path to illumination. For the same I also reverence the Manes. The triple regions of *Bhūḥ*, *Bhuvaḥ* and *Suvaḥ* and the entire Veda are comprised in Om.

[This passage embodies the mantra prescribed for japa to be performed by a person who seeks divine wisdom. That the syllable Om is the quintessence of the Vedas, that it is omniform and that it confers many spiritual values to the worshipper are declarations found in the beginning of the *Taittirīya*, the *Kaṭha*, *Praśna*, *Chāndogya*, and other Upaniṣads in various contexts. The word *śikya* is a Vedic variation for *śakya*. The term *chandaḥ* at the end is omitted in the shorter version. The term *upaniṣad* occurring in this mantra is interpreted both as subject and as object by turns. In the first case Indra, the supreme One, is taken as identical with *upaniṣad*—the subject-matter taught in the Upaniṣads. In the

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second case Indra is taken as the subject and *upaniṣad*, though found in the nominative case, is taken to be in sense accusative. In this case it stands for *praṇava* which is the essence of the three *vyāhṛti*-s.]

नवमोऽनुवाकः

SECTION NINE

नमो ब्रह्मणे धारणं मे अस्त्वनिराकरणं धारयिता भूयासं कर्णयोः श्रुतं मा च्योढं ममामुष्य ओम् ॥१॥

जगत्कारणाय परस्मै ब्रह्मणे मम प्रह्वीभावः अस्तु । तद्भावापत्त्यर्थं एकाग्र्यं मे अस्तु । अहं अनिराकरणं अर्थात् अबाधितप्रतिष्ठं (विस्मरणं यथा न भवति तथा) तादृशधारणायाः कर्ता भूयासम् । तत्परिपन्थीभूतानि हे इन्द्रियाणि, कर्मादिभिः श्रवणादिद्वारा युष्माभिः इतः पूर्वं स्वस्वविषयाः अनुभूताः । इदानीं यूयं अमुष्य अर्थात् ब्रह्मीभूतस्य मम मा च्योढ्वं च्युतानि भूत । ओम् ॥

ब्रह्मणे to Brahman नमः prostration. मे for me धारणम् concentration of thought अस्तु be. अनिराकरणम् without distraction धारयिता one who practises concentration of thought भूयासम् may I be. कर्णयोः with the ears श्रुतम् what has been heard. अमुष्य of such and such मम mine मा not च्योढ्वम् fail. ओम् Om.

1. My salutations to the Supreme. May I concentrate my thoughts upon Him (in order that I may be united with Him). May I become one practising concentration of thought without dis-

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traction. I have heard enough with my ears (and perceived pleasurable objects through other senses). O my senses, do not fail me now (but settle yourselves in the Supreme Brahman with whom I wish to unite myself through the meditation of) Om.

[This is a mantra prescribed for the japa that is to be undertaken by one who wishes to practise unfailing remembrance of God after completing the study of the Vedas. I have rendered into English the thoughts contained in it according to Bhaṭṭabhāskara's interpretation. He takes *dhāraṇa* in the Pātañjala sense and *karṇayoḥ śrutam* indicative of the enjoyment of pleasures through all the senses. According to Sāyaṇa the prayer is addressed to God, the Creator of the universe, for the gift of the power of retaining and recalling the Vedic lore learned through memoriter by hearing from the teacher. The meaning of the word *dharaṇa*, in that case, must be a powerful memory. Traditionally the formula is, therefore, uttered at the close of Vedic recitals.]

दशमोऽनुवाकः

SECTION TEN

ऋतं तपः सत्यं तपः श्रुतं तपः शान्तं तपो दमस्तपः शमस्तपो दानं तपो यज्ञं तपो भूर्भुवः सुवर्ब्रह्मैतदुपास्वैतत्तपः॥

ऋतं करणैः यथासङ्कल्पिताचरणं अथवा मनसा यथार्थवस्तुचिन्तनम् । सत्यं वाचा यथार्थभाषणम् । श्रुतं वेदार्थबोधः । शान्तं शान्तिः बाह्याभ्यन्तरेन्द्रियोपरतिः । दमः उपवासादिभिः शरीरदमनम् । शमः शत्रुषु अपि

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क्रोधराहित्यम् । दानं स्वस्वत्वनिवृत्तिपूर्वकपरस्वत्वापादनरूपं अर्थदानम् । यज्ञः देवतासम्बन्धः अथवा अग्निहोत्रादिकर्माणि । एतत् सर्वं एकैकशः परमात्मज्ञानं प्रति उपकारकत्वात् तपोरूपं भवति । परंतु अर्वाचीनमेव साधनम् । अतः हे साधो भूर्भुवःसुवरात्मकं यत् ब्रह्म अस्ति तत् उपासनस्य विषयं कुरु । एतत् उत्तमं तपः । तस्य साधनत्वात् ऋतादीनि अपि तस्य अङ्गतया सम्यक् पालय ॥

1. Right is austerity. Truth is austerity. Understanding of the scriptures is austerity. Subduing of one's senses is austerity. Restraint of the body through such means like fast is austerity. Cultivation of a peaceable disposition is austerity. Giving gifts without selfish motives is austerity. Worship is austerity. The Supreme Brahman has manifested Himself as *Bhūḥ*, *Bhuvaḥ* and *Suvaḥ*. Meditate upon Him. This is austerity par excellence.

[Word-for-word meaning is omitted here; see note on III. 1. The shorter version on which Bhaṭṭabhāskara and Sāyaṇa have commented omits *dama* and *śama*. The term *ṛta* translated here as right is the principle of dharma deified by that name in the *Ṛgveda*. *Ṛgveda* IV. 23 contains stanzas in praise of Ṛtadeva identified with Indra, Āditya, Satya, and Yajña. The laws of physical and moral nature which proceed in their unerring course are the result of the operation of the principle of *ṛta*. Therefore the ethical implication of the word *ṛta*, in practical life, is stated to be 'the implementation of resolutions' by Bhaṭṭabhāskara and 'thinking exactly according to what is perceived' by Sāyaṇa. *Satyam* here is precisely rendered by the word truth, that is to say, correctly

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reporting what has been observed. All the eight items separately emphasised here as 'austerity' practically include all that is required for a complete moral and spiritual discipline. They are essential for a seeker of the ultimate religious goal of Self-realisation. But they are all subservient to divine contemplation consisting of an unbroken current of a single thought set to flow towards God. That is the principal sādhana and the rest are auxiliary to it. The term *tapas* similar to *manas*, *namas*, and *vacas* in form is derived from the root *tap* literally meaning to give heat and light. Primarily, therefore, *tapas* implies an activity of mind or body which demands keen concentration of thought or an effort requiring unusual and continuous physical strain and heat. *Tapas* is praised often in the scriptures as the highest and best means for securing what is hard of attainment in this world and in the next. Godhood and Ṛṣihood are attained through *tapas*. Even birth on this earth in situations which yield the highest and best pleasures is attributed to the previous performance of *tapas*. All physical, mental, moral and intellectual perfections are traced to this one source, namely *tapas*, mainly consisting of self-restraint and whole-hearted devotion to a single purpose. We get graded definitions of *tapas* in old texts, such as observance of fast,sexual asceticism, restriction of enjoyment, foreswearing of pleasures, fortitude in the face of difficulties that arise in the discharge of one's duties in one's station and order of life, and one-pointedness of mind and senses in the pursuit of spiritual ends. This passage may be taken as a eulogy of the categories asserted here as *tapas*; or it may also be taken as a mantra the repetition of which ensures the attainment of qualities enumerated here.]

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एकादशोऽनुवाकः

• SECTION ELEVEN

यथा वृक्षस्य संपुष्पितस्य दूराद्गन्धो वात्येवं पुण्यस्य कर्मणो दूराद्गन्धो वाति यथासिधारां कर्तेऽवहितामवक्रामे यद्युवे युवे हवा विह्वयिष्यामि कर्तं पतिष्यामीत्येवममृता-दात्मानं जुगुप्सेत् ॥ १ ॥

सम्यक् पुष्पितस्य वृक्षस्य सुमसंबन्धि सौगन्ध्यं यथा स्वयमेव दूरात् दिगन्तेषु विसर्पति एवं शास्त्रोक्तस्य प्रशस्तस्य कर्मणः सुगन्धसमाना सत्कीर्तिः दूरात् प्रथते अथवा स्वर्गपर्यन्तं गच्छति । तस्मात् पुण्यमेव अनुष्ठेयम् । यथा कश्चित् निरूपकः कूपादौ गर्ते निजकौशलप्रकटनार्थं आत्मनैव प्रसादितस्य खड्गस्य धारां "अवक्रामे=पादाभ्यां उपरी गच्छामि" इति यदि इच्छति, "युवे युवे=अहं यामि अहं यामि" इति मनसि निश्चित्य यदि पादाभ्यां दृढं स्पृशति तर्हि पादच्छेदः स्यात् तदभावे गर्ते पतिष्यति इति सः "विह्वलितः भविष्यामि" इति स्वयं उपरमते । एवं मुमुक्षुः अपि मोक्षप्राप्तिहेतुभूतं अन्तःकरणं पापात् गोपायितुं इच्छेत् । प्रकटपापस्य लोकनिन्दाफलत्वात् गुप्त-पापस्य गर्तपातहेतुत्वाच्च उभयमपि त्यक्त्वा सः धर्मपरायणः स्यादित्यर्थः ॥

संपुष्पितस्य of a well flowered वृक्षस्य. relating to a tree गन्धः fragrance यथा in which manner दूरात् from a distance वाति is wafted by the wind एवम् similarly पुण्यस्य of meritorious कर्मणः of acts laid down in the scriptures गन्धः fragrance, renown दूरात् to a great distance, to heaven वाति is conveyed. यथा वा even as कर्ते (गर्ते) in a pit अवहिताम् laid cross-wise असिधाराम् the cuttings edge of a sword युवे I tread with my feet युवे I tread with my feet (इति thus) यद् if अवक्रामे I walk ह verily

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कर्तम् (गर्तम्) the pit पतिष्यामि I will fall इति thus विह्वयिष्यामि I will be perturbed. एवम् in the same way अमृतात् from the motive of attaining immortality आत्मानम् oneself जुगुप्सेत् one should guard (from open and hidden acts of sin).

1 Just in the same manner as the fragrance of a tree in full blossom is wafted by the wind from a distant place, the fragrance of meritorious deeds—the good name that accrues from them—spreads to a great distance (as far as heaven). There is again this illustration. The cutting edge of a sword is laid across a pit. 'I am placing my feet on it, I am treading over it. So saying if I walk over it, I will be perturbed by the thought of hurt or fall into the pit.' In the same manner a man who is exposed to open and hidden sins must seek to guard himself from either in order that he may attain Immortality.

[This passage commends the merits accruing from the performance of ordained duties as indirect means of getting illumination, and censures forbidden acts as a direct bar to it. The vivid and poetic imagery contained in this passage is arresting. Good deeds are their own recommendations. They cannot be hidden, for they will declare themselves in spite of the humility accompanying their performance, just as strong fragrance reaches distant places because of its very nature. It is the purāṇic belief that a man remains in heaven as long as the good deeds done by him on the earth are not forgotten by the people around. This analogy is used by Buddha in

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the *Dhammapada* in a significant way in the Pupphavagga: 'The perfume of flowers cannot travel against the wind, be it the scent of sandal, tagara or jasmine, but the sweet odour of a good man travels even against the wind; the righteous pervade every place with their fragrance; those who lead the excellent life ascend to the God's, as the highest'. The second analogy stresses the need for entertaining the sense of sin: for, sin is to be shunned by all means. One who accepts virtue has to set his face against vice. Wrong deeds are to be abjured for two reasons. They bring public odium if they are committed openly and fearlessly. Attempts to conceal sinful acts will be as hazardous as walking on the sharp edge of a sword. Even if one succeeds in thriving on hidden wickedness his fall is as certain as that of the acrobat who slips from the edge of the sword and falls into the pit. The good path of dharma alone is the royal road for the seeker of liberation. There are certain variations in the reading which do not seriously affect the meaning. The form *vihvaliṣyāmi* appears as *vihvayiṣyāmi*; and *vihvadiṣyāmi* is merely a phonetic variation; *yuve* appearing as *huve* is also explained by substitution of *h* for *y*. The root *yu* means mingling or joining, and in this context the joining of the insole with the blade. The reading *kartam vā patiṣyāmi* is preferable to the printed one as it emphasises the alternative effects—either cutting the feet or falling into the pit. There is also a reading *anṛtād ātmānam jugupset* in which case the ablative is in seat - one should save oneself from unrighteousness and sin.]

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द्वादशोऽनुवाकः
SECTION TWELVE

अणोरणीयान् महतो महीयानात्मा गुहायां निहितोऽस्य जन्तोः ।
तमक्रतुं पश्यति वीतशोको धातुः प्रसादान्महिमानमीशम् ॥१॥

आकाशादिसूक्ष्मपदार्थेभ्यः अपि अणुतरः महत्परिमाणात् पृथिव्यादेरपि स्थूलतरः सच्चिदानन्दरसः परमेश्वरः आत्मभूतः सन् अस्य शरीरिणः अनुग्रहाय संवृते हृदयाकाशे बुद्धौ नित्यसन्निहितः तिष्ठति । अक्रतुं अर्थात् प्रपञ्चकालुष्य-रहितं अथवा भोग्येषु समीचीनत्वसङ्कल्परहितं, महिमानं अतिशयेन महान्तं तं ईशं परमेश्वरं तस्यैव धातुः जगद्विधातुः प्रसादात् अनुग्रहात् यः अधिकारी पुरुषः पश्यति वेत्ति सः वीतशोकः भवति । तस्मात् सा परा देवता प्रसीदतु । तां वयं प्राप्नुयाम इति मुमुक्षोरुपासकस्य प्रार्थना ॥

अणोः than the minute अणीयान् more minute महतः than the great महीयान् greater आत्मा the Infinite Self अस्य of this (born on the earth) जन्तोः of the beings गुहायाम् in the concealed place, heart, intellect निहितः set. (यः he who) अक्रतुम् without desire (based on values). महिमानम् supremely great तम् him ईशम् the Supreme Lord धातुः of the creator प्रसादात् through grace पश्यति sees, realises (सः he) वीतशोकः freed from sorrow (भवति becomes).

1. The Infinite Self more minute than the minute and greater than the great is set in the heart of the beings here. Through the grace of the Creator one realises Him who is free from desires

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based on values, who is supremely great and who is the highest ruler and master of all, and becomes free from sorrows.

[This section purports to impart divine wisdom to a person who has attained the necessary purity required for it by the practice of righteousness extolled in the previous section. Bhaṭṭabhāskara says that this section and the following one describe the nature of Paramātman and His worship (Paramatmopavarṇana and Mahāpuruṣārādhana). This stanza is found with slight variation in *Kaṭha Up.* II. 20 and an exact duplicate of it is at *Śvetāśvatara Up.* IV. 20. The Supreme is subtler than ether and the minutest atom, for then only He can be present in everything whatever that exists. Being thus all-pervasive He encompasses and transcends the sum total of the universe. The statement that the Supreme resides in the heart of creatures does not imply a local habitation. Then it would be tantamount to saying that the whole is confined in the part Therefore the limitation to the heart-lotus or the intellect means only the possibility of intuiting or communing with the Supreme in and through buddhi. The word *akratuṃ* in the text qualifying the Supreme is interpreted as free from desires based on personal valuations. The Supreme is directly present as the innermost witness in everything. His knowledge is not, therefore, derived through the internal organ which according to its constitution evaluates sensations and conceptions as agreeable and disagreeable, worthy and unworthy, acceptable and rejectable. Being thus unconditioned the Supreme is unlimited. While the *Kaṭha* passage emphasises the necessity of personal effort for the realisation of the Supreme—namely, for effecting *dhātuprasāda* or the purification of internal and external

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organs—the variant text here is meant to stress that divine grace is the *sine qua non* of self-illumination and freedom from sorrow. A familiar verse often on the lips of advaitic teachers runs thus: ईश्वरानुग्रहादेव पुंसामद्वैतवासना । महाभयकृतत्राणा द्वित्राणां यदि जायते ॥—*Avadhūtagītā* quoted in *Citsukhī*.]

सप्त प्राणा प्रभवन्ति तस्मात् सप्तार्चिषः समिधः सप्त जिह्वाः ।
सप्त इमे लोका येषु चरन्ति प्राणा गुहाशयान्निहिताः सप्त सप्त ॥

सप्तसंख्याकाः प्राणाः तेषां सप्तदीप्तयः स्वस्वविषयप्रकाशनशक्तयः तैः गृह्यमाणत्वेन सप्त संख्याकाः विषयरूपाः समिधः सप्तजिह्वाः इमे भूरादयः सप्त लोकाः—येषु लोकेषु देवमनुष्यादिशरीरवर्तिनः प्राणाः चरन्ति—सर्वेऽप्येते तस्मात् परमात्मनः प्रभवन्ति । सप्त ऋषयः सप्त छन्दांसि सप्त स्वराः इत्यादि सप्तसंख्यावच्छिन्नाः अन्येऽपि गुहाशयान् परमेश्वरात् उत्पन्नाः, तत्र तत्र स्थापिताः च ॥

सप्त प्राणाः the seven prāṇas सप्त अर्चिषः the seven flames समिधः fuels सप्त जिह्वाः the seven tongues इमे these सप्त seven लोकाः worlds येषु wherein प्राणाः life-breaths चरन्ति move (एते these सर्वे all) तस्मात् from Him प्रभवन्ति originate सप्त सप्त seven and seven गुहाशयात् from the dweller in the secret place (of the heart) (उत्पन्नाः are originated) निहिताः set (च and).

2. From Him originate the seven prāṇas, the seven flames, their fuel, the seven tongues and the seven worlds in which the life-breaths move.

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(Further other things that are) sevenfold also come forth from Him, who dwells in the secret place of the heart and are set (in their respective places).

[This mantra sets forth the creative power of the Divine Being who was presented as the object of worship in the immediately preceding one. It occurs also in *Muṇḍaka* II. 1. 8 where *jihvā* is substituted by *homa*. Bhaṭṭabhāskara interprets the verse as giving an account of God's creation of the senses, the seven planets, the seven sacrificial fires, their seven flames, and the seven worlds together with other sevenfold entities. According to Śrī Śaṅkara and Sāyaṇa, the seven prāṇas are two eyes, two ears, two nostrils and mouth; the seven flames are the enlightenments produced by their activity; the external objects which stimulate their actions are their fuel; the seven tongues are Kālī etc. described at *Muṇḍaka* 1. 2. 4 and the seven worlds are Bhūḥ to Satya. The word *guhāśayāt* here is taken as the source of all sevenfold items, namely the Supreme dwelling in the heart. In the *Muṇḍaka* this word occurs in the nominative plural and not in the ablative singular; and so there it qualifies the prāṇa-s which mingle in the heart during sleep. There again the seven and seven refer to the items described in the previous line as placed in each living creature by God. The purpose there is to show that all activities, their means and results with which a sacrificer is connected proceed from God. Here God is described as the creative cause of the universe for the purpose of meditation. The *Taittirīyasaṁhitā* IV. 6, 5 has the following mantra on the pattern of which the present one is constructed for a philosophic purpose:—

सप्त ते अग्ने समिधः सप्त जिह्वाः सप्तर्षयः सप्त धाम प्रियाणि ।
सप्त होत्रा सप्तधा त्वा यजन्ति सप्त योनीरापृणस्वाघृतेन ॥]

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अतः समुद्रा गिरयश्च सर्वेऽस्मात्स्यन्दन्ते सिन्धवः सर्वरूपाः । अतश्च विश्वा ओषधयो रसाश्च येनैष भूतस्तिष्ठत्यन्तरात्मा ॥३॥

अतः परमात्मनः सर्वे समुद्राः सर्वे गिरयश्च प्रभवन्ति । गंगाद्याः बहुरूपाः सिन्धवः अर्थात् नद्यः अस्मादेव स्यन्दन्ते स्रवन्ति । अतः अस्मात् पुरुषात् एव व्रीहियवाद्याः विश्वाः सर्वाः ओषधयः मधुराम्लादिरसाश्च प्रभवन्ति । येन रसेन अर्थात् ओषधीनां सारांशेन भूतः संबद्धः एषः अहंप्रत्ययेन गम्यमानः अन्तरात्मा सूक्ष्मशरीरी जीवः स्थूलदेहे तिष्ठति ॥

अतः from Him सर्वे all समुद्राः seas गिरयः mountains च and (प्रभवन्ति arise). अस्मात् from Him सर्वरूपाः of every kind सिन्धवः rivers स्यन्दन्ते flow. अतः from Him च and विश्वाः all ओषधयः herbs रसाः essences च too (प्रभवन्ति arise). येन by which भूतः formed, connected एषः this अन्तरात्मा individual soul तिष्ठति dwells.

3. From Him arise all the seas and mountains. From Him flow rivers of all kinds and from Him all herbs and essences come forth; united with the essence of the herbs the individual Soul seated in the subtle body dwells in creatures.

[This stanza is found also at *Muṇḍaka* II. 1. 9 with slight alteration—*sarvā* for *viśvā*, *rasaḥ* for *rasāḥ* and *bhūtaiḥ* for *bhūtaḥ*. The singular *rasa* agrees with the singular *yena* which follows. The *Muṇḍaka* reading *bhūtaiḥ* gives better sense as the word stands for the five elements, whereas here the singular has been interpreted as *sambaddha*, or connected, which sense is not usual. Bhaṭṭabhāskara takes the word *sindhu* as denoting water of all kinds as found in wells, tanks and rivers. He interprets also the fourth line *yena bhūtaḥ antarātmā* as by

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whom the jīvātman is produced as the enjoyer in the body. Compare with this ममैवांशोजीवलोके जीवभूतः सनातनः in the *Gītā*. The purpose of this whole stanza cited here again is to point out the necessity of knowing and worshipping the Supreme who is the only source of the universe.]

ब्र॒ह्मा दे॒वानां॑ पद॒वीः क॑वी॒नामृषि॒र्विप्रा॑णां महि॒षो मृ॒गाणा॑म् ।
श्ये॒नो गृध्रा॑णा॒ꣳ स्वधि॑ति॒र्वना॑ना॒ꣳ सोमः॑ प॒वित्र॒मत्ये॑ति॒ रेभ॑न् ॥४॥

स एव परमेश्वरः इन्द्रादिदेवानां मध्ये उत्कृष्टः सन् ब्रह्मरूपेण नियामकः भूत्वा वर्तते । तथा कवीनां मध्ये पदवीः शब्दसामर्थ्याभिज्ञः अथवा पदवाक्यप्रमाणज्ञः, मेधाविनां मध्ये ऋषिः अतीन्द्रियवस्तुद्रष्टा, मृगाणां मध्ये शक्त्यादिक्यात् महिषः, गृध्राणां पक्षिणां मध्ये शंसनीयः पक्षिराजः, वनानां अर्थात् हिंसकानां मध्ये स्वधितिः अर्थात् छेदनपरशुः, विविधयागानां मध्ये सोमश्च भूत्वा रेभन् अर्थात् मन्त्रशब्दैः स्तूयमानः सन् स परमेश्वरः पवित्रवस्तुसमूहं सर्वं अतीत्य वर्तते ॥

देवानाम् among gods ब्रह्मा the four-faced Brahmā कवीनाम् among composers पदवीः master of right words विप्राणाम् among intelligent people ऋषिः the seer मृगाणाम् among animals महिषः buffalo गृध्राणाम् among birds श्येनः the kite वनानाम् among tools of destruction स्वधितिः the cutting axe सोमः the soma रेभन् sounding पवित्रम् what is pure अत्येति transcends.

4. The Supreme having become the four-faced Brahmā among gods, the master of right words among the composers, the seer among the intelligent people, the buffalo among animals, the

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kite among the birds, the cutting axe among the destructive tools and soma among the sacrificers, transcends all purifying agencies accompanied by the sound (of holy chant).

[This mantra is quoted from the *Taittirīyasaṁhitā* III. 4. 11 where Sāyaṇa interprets it in a different way. We find in this stanza, as interpreted now, the adumbration of the *vibhūtiyoga* of the *Gītā*, where individual instances of certain classes are mentioned as special abodes or symbols of the Supreme Being. By practising special reverence for them a person learns values according to their excellence. Sāyaṇa here interprets *vanam* as forest, *soma* as that ingredient of yāga and *pavitram* as purifying agency. But in the saṁhitā context, according to him, *vana* is employed to denote a destructive tool, *pavitra* the *ūrṇāstuka* (i.e. straining wool) and *soma* the pressed soma juice. In that context the mantra is a praise of soma. But here it is interpreted to convey this sense: namely, that the Supreme Being who created the insentient world as described above became the leading principle in every group of objects.]

अजामेकां लोहितशुक्लकृष्णां बह्वीं प्रजां जनयन्तीँ
सरूपाम् ।
अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगाम-
जोऽन्यः ॥५॥

लोहितशुक्लकृष्णां रजस्सत्वतमोगुणात्मिकं जगत्सृष्टेः मूलकारणभूतां अत एव अजां जन्मरहितां सुखदुःखमोहान्विताः बहुविधाः गुणत्रयात्मकत्वेन सरूपाः प्रजाः जनयतीं एकां मयां एकः अजः जीवः प्रीतिपूर्वकं सेवमानः

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अनुशेते तदनुसारेण वर्तते । अन्यः अजः विरक्तजीवः भुक्तभोगां एनां परित्यजति ॥

लोहितशुक्लकृष्णाम् having red, white and black colours (suggesting Sattva, Rajas and Tamas) सरूपाम् alike बह्वीम् many प्रजाम् creature जनयन्तीम् producing अजाम् unborn एकाम् the one Female (the causal substance of the universe, Prakṛti or Māyā) एकः one अजः unborn (jīva) जुषमाणः taking delight अनुशेते lies, remains attached. अन्यः other अजः unborn (jīva) हि verily भुक्तभोगाम् having had his delight एनाम् her जहाति leaves.

5. There is one unborn Female (Māyā, the uncaused substance of the universe) red, white and black (representing Sattva, Rajas and Tamas) producing manifold offspring of the same nature. There is one unborn (in the generic sense some jīvas who are attached) who lies by her taking delight in her; there is another unborn (in the generic sense those who are not attached) who leaves her after having enjoyed her.

[This stanza aims to teach the doctrine of bondage and liberation based on the principle of Māyā accepted by Vedānta for the explanation of the creation of the universe according to the advaitic system of it. Avidyā, Māyā and Prakṛti are taken to be synonyms. Prakṛti is the uncaused cause of the remaining categories posited to explain the stages of universal evolution. Therefore it is one and unborn. The term Prakṛti being grammatically feminine in gender *ajā* represents the unborn Female giving birth to the rest of creation. Red,

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white and black represent either Tejas, Ap and Annam taught in *Chāndogya* VI. 4. 1 or the three guṇas Sattva, Rajas and Tamas. The manifold offspring produced by Prakṛti is described as having the same nature because the guṇas of Prakṛti extend to every part of its effects. In the second half of the stanza two types of individual souls, āsakta and virakta (passionate and dispassionate), are described—the former enjoy pleasures under the bondage of Māyā and the latter are averse to the pleasures and so are liberated from the thraldom to Māyā. The word *bhuktabhoga* implies that the latter have done with enjoyments supplied by Māyā and so they are no more enslaved by her. The word *prajām* in the first half and *aja* in the second half of this stanza are to be taken as generic plurals. *prajā* actually appears in the plural form in *Śvetāśvatara* IV. 5 where also this verse occurs.]

हंसः शुचिषद्वसुरन्तरिक्षसद्धोता वेदिषदतिथिर्दुरोणसत् ।
नृषद्वरसदृतसद्व्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत्
॥६॥

शुचौ शुद्धे ज्योतिर्मये दिवि सीदति इति शुचिषत् द्युस्थानः, हन्ति सर्वदा गच्छतीति हंसः आदित्यः, अन्तरिक्षे सीदति इत्यन्तरिक्षसत् मध्यस्थानः. सर्वान् वासयतीति वसुः वायुः सूत्रात्मा. वेद्यां पृथिव्यां गार्हपत्यादिरूपेण अवस्थितः होता अग्निः, दुरोणेषु गृहेषु पाकादिसाधनत्वेन स्थितः अतिथिः लौकिकाग्निः, नृषु मनुष्येषु जीवचैतन्यरूपेण सीदतीति नृषत् चैतन्यात्मज्योतिः, वरेषु देवेषु अथवा वरणीये मण्डले सीदतीति वरसत्. ऋतं सत्यं यज्ञो वा तस्मिन् सीदतीति ऋतसत् अग्निः, व्योम्नि आकाशे सीदतीति व्योमसत् वायुः अप्सु उदकेषु वैद्युतरूपेण वडवाग्निरूपेण वा जायत इति अब्जा, गोषु रश्मिषु जायत इति गोजा, ऋतेन जातः अर्थात् सर्वैः दृश्यत्वेन जातः ऋतजा, अद्रौ

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उदयाचलं जातः अद्रिजा, एवंभूतः महानुभावः आदित्यः बृहत् सर्वाधिष्ठानं ऋतं अवाध्यसत्यरूपं ब्रह्मैव ॥

शुचिषत् abiding in clear sky हंसः the sun अन्तरिक्षसत् abiding in the atmosphere वसुः Vasu, the air that moves in the mid-region वेदिषत् dwelling in the sacrificial altar, earth होता fire दुरोणसत् dwelling in the home (as the domestic fire) अतिथिः guest नृषत् seated in men वैरसत् seated in gods ऋतसत् dwelling in the right, in the sacrifice (as fire) व्योमसत् dwelling in the sky अब्जा born in water (as baḍavā or submarine heat) गोजा born in the rays (of the sun) ऋतजा born rightly (visible for all) अद्रिजा born on the mountain बृहत् the great, basis of all ऋतम् the Supreme Truth.

6. That which is the sun who abides in the clear sky, is the Vasu (the air that moves) in the mid-region, is the fire that dwells in the sacrificial altar and in the domestic hearth as the guest, is the fire that shines in men and in the gods, as the Soul, is the fire that is consecrated in the sacrifice, is dwelling in the sky as air, is born in water as submarine heat, is born in the rays of the sun, is the fire that is directly seen as the luminary, and is born on the mountain as the rising sun—that is the Supreme Truth, the Reality underlying all.

[This stanza in jagatī metre is the well-known Haṁsa-mantra describing the Supreme Reality as it appears to the sage who has been illuminated. Its original place is in the *Ṛgveda* IV. 40. 5. It is found in the *Vājasaneyīsaṁhitā* X. 24;

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XII. 14; the *Taittirīyasaṁhitā* III. 2. 10. 1, IV. 2. 1, etc. and the *Kaṭhopaniṣad* V. 2. In the context of the saṁhitā, Sāyaṇa interprets the mantra as describing the transcendent greatness of the sun, fire, etc. according to the contexts. Śri Śaṅkarācārya points out in his commentary on this verse in the *Kaṭhopaniṣad* that it can be congruously explained as referring to the Supreme Brahman in as much as the sun also is accepted as the form of the Supreme. In fact, we find in the saṁhitās themselves the identity of the Divine Person in the orb of the sun, the Self dwelling in man and the Supreme Reality that is the background of the manifold universe. The same Reality is designated and described as Indra, Mitra, Varuṇa Agni, Prajāpati and the rest. Here also the omnific nature of that one Reality is evident. The essence of the Haṁsamantra is contained in the formula *yo'ham so'sau* which establishes the identity of the Self in man and the Deity in the sun. Although in the common usage the word *haṁsa* denotes a swan, in religious literature it stands for the Self, finite as well as Infinite, because of their uniqueness and unity. According to the interpretation accepted here, the Sun is called *haṁsa* because he moves everywhere; his abode is heaven; he is the animating power of air in the mid-region. As the necessary ingredient of a sacrifice in the shape of fire, he dwells in the sacrificial altar and also in the civil fire to be tended like an honoured guest; as Vaiśvānara he dwells in men and gods. While gods like Indra are invisible the sun is directly visible to all. He rises in the eastern mountain. His presence is known by the rays and by the submarine heat of water. All these attributes of the sun represent symbolically Brahman and in this context it is asserted that Brahman is the one source and substratum of all that has been described by the mantra. Therefore in the light of śāṅkarabhāṣya and Sāyaṇa's

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commentary the term *Vasu* denotes the Sūtrātman holding the universe; *atithi* the soma juice stored in the pot (*duroṇa*) or the brāhmaṇa guest entertained at home; *abjā* the shark, conch, mother of pearl and the like produced in water; *gojā* the corn produced on the earth or milk milked from the cow, and *adrijā* the trees and rivers originating from the mountain. According to Śaṅkarācārya the ending phrase informs us that each item described above is but an appearance of that unsublatable Reality which is the final cause—*Ṛtam Bṛhat*. The man who rejects the illusory world described in the immediately preceding stanza realizes the truth described in this one.]

यस्माज्जाता न परा नैव किंच-
नास य आविवेश भुवनानि विश्वा ।
प्रजापतिः प्रजया संविदान-
स्त्रीणि ज्योतींषि सचते स षोडशी ।।६क।।

जाता सृष्टयादौ उत्पन्ना प्रजा यस्मात् परमात्मनः । परा भिन्ना न भवति । सृष्टेः पूर्वं ब्रह्मव्यतिरिक्तं किंचन नैव आस । यः प्रजापतिः सर्वाणि भुवनानि अर्थात् भुवनवर्तीनि शरीराणि जीवरूपेण आविवेश, सः स्वस्मादुत्पन्नया प्रजया संविदानः तादात्म्यं लभमानः वर्तते । पुनश्च स परमेश्वरः अग्न्यादित्यचन्द्ररूपाणि त्रीणि ज्योतींषि सचते समवैति । स च परमेश्वरः षोडशकलायुक्तः, अतः शोडशीत्युच्यते ।।

जाता what is born यस्मात् from whom परा other, different न (भवति is) not. न एव not at all किंचन whatsoever आस did exist (before creation other than Brahman). यः who विश्वा (विश्वानि) all भुवनानि worlds, beings dwelling in it अविवेश entered. (सः he) प्रजापतिः lord of creatures प्रजया with the

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creatures born संविदान: establishing the relation of identity (वर्तते remains). त्रीणि three ज्योतींषि lights सचते serves, identifies itself with. स: he षोडशी possessor of sixteen parts.

6 (A). The beings born from Prajāpati are not separate from Him. Before their birth nothing whatsoever existed other than Him, who entered all the creatures of the world as their in-most Self. Prajāpati has identified Himself with the creatures. He imparts the three luminaries, fire, sun and moon, lustre by identifying Himself with them. He is endowed with sixteen parts.

[In the previous stanza it was asserted that the manifold universe is the Supreme Reality designated as *Ṛtam Bṛhat*. The common man who witnesses created beings only cannot accept this as a matter of experience. This passage, therefore, reasserts the Vedic idea that the manifold sensible universe is in reality non-different from the Supreme, though it appears not so to the uninitiated observer. This passage occurs in the *Taittirīyabrāhmaṇa* III. 7. 9 with the first eight words reading as यस्मान्नजात: परो अन्यो अस्ति which is grammatically perfect. Bhaṭṭabhāskara explains that Prajāpati is the Divine Providence who creates all beings, who supplies them with the ten senses, and the five elements constituting their bodies and minds, and the three luminous worlds in which they dwell, and who supports them as the indwelling Spirit. According to Sāyana, the sixteen parts or kalāś are prāṇa, śraddhā, five elements, indriya, mind, food, vīrya (virility), tapas, mantra, sacrifice, the worlds, and the names, given in the *Praśnopaniṣad* VI. 4. He interprets the *Taittirīyabrāhmaṇa* passage just

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referred to taking *ṣoḍaśī* as the name of the soma cup. This passage and the coming one in gāyatrī metre are entered up here from the shorter version as they are missing in the longer one which I have followed as the basis for the text here.]

विधर्तारꣳ हवामहे वसोः कुविद्वनाति नः ।
सवितारं नृचक्षसम् ॥६ख॥

प्रजानां विविधं धारयितारं सवितृरूपेण जगत् अनुगृह्णानं नृणां शुभाशुभकर्मणां साक्षिरूपेण द्रष्टारं परमात्मानं स्तुत्या आह्वयाम । स च अस्मभ्यं वरिष्ठं बहु धनं ददातु ॥

अथवा वसोः ब्रह्मज्ञानरूपस्य धनस्य विधर्तारं विशेषेण संपादयितारं सवितारं अस्मद्बुद्धिप्रेरयितारं नृचक्षसं नराणां आचार्यरूपेण दर्शनदातारं अथ वा तत्त्वविद्याप्रवक्तारं परमेश्वरं अस्मादनुग्रहार्थं आह्वयाम । स च परमेश्वरः अस्माकं प्रार्थितं कुवित् अर्थात् प्रभूतं वनाति ददाति ॥

विधर्तारम् the manifold sustainer नृचक्षसम् witness of men सवितारम् Savitṛ, the impeller or creator हवामहे we invoke. नः for us वसोः of excellent wealth कुवित् plenty वनाति may he give.

6 (B). We invoke the creator of the universe who sustains the creation in many ways and who witnesses the thoughts and deeds of men. May He grant us plenty of excellent wealth.

[This gāyatrī stanza is also reproduced from the saṁhitā. The translation is based on Bhaṭṭabhāskara. Sāyaṇa informs us that this is a prayer made by the aspirant who wishes Supreme illumination. So according to him *vasu* means the riches of divine knowledge and *vidhartṛ* is the grantor of it.

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Savitā impels our intellect towards that knowledge. To harmonise with this interpretation he takes *cakṣas*, the terminal word, in the root-sense i.e. revealer or expounder. The five gāyatrī stanzas which follow this one in the shorter version will appear in one of the succeeding sections of the longer version. So they are not incorporated here.]

घृतं मिमिक्षिरे घृतमस्य योनिर्घृते श्रितो घृतमुवस्य धाम ।
अनुष्वधमावह मादयस्व स्वाहाकृतं वृषभ वक्षि हव्यम् ॥७॥

पूर्वे यजमानाः होमीयाग्नौ घृतं मिमिक्षिरे सिञ्चन्ति स्म । अस्य अग्नेः तत् घृतं योनिः कारणम् । अयमग्निः घृतप्रियत्वात् घृते अवस्थितः । घृतमेव अस्य विश्रामस्थानं अथवा तेजोहेतुः । एवंभूतः हे अग्ने अनुष्वधं अस्मदीयं हवीरूपं अन्नं अनुसृत्य आत्मानं देवान् च अस्मिन् यागे आनय । मादयस्व च अर्थात् हृष्टान् कुरु । हे वृषभ स्वाहाकृतं स्वाहाकारेण अस्माभिः दत्तं हव्यं वक्षि देवान् प्रापय ॥

घृतम् water, clarified butter मिमिक्षिरे they poured, घृतम् clarified butter अस्य his योनिः source, घृते in clarified butter श्रितः he who has the support, घृतम् clarified butter उ alone अस्य his धाम place, luminant. (हे अग्ने O Fire) अनुष्वधम् with every offering of oblation (देवान् Gods) आवह bring here मादयस्व delight. हे वृषभ O thou excellent one स्वाहाकृतम् what has been offered with the utterance of *svāhā* हव्यम् oblation वक्षि convey.

7. The sacrificers poured clarified butter into the consecrated Fire. Clarified butter is the place of origin of this one and in clarified butter is his support. Indeed clarified butter is his luminant

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and residence. O Fire, with every offering of oblation bring here the gods and delight them. O thou excellent one, convey to gods the offerings we have made with *svāhā*.

[This hymn to Fire is cited from the *Ṛgveda* II. 3. 11 here to propitiate the sacrificial Fire, so that through sacrificial acts one may attain to conditions suitable for spiritual illumination. Bhaṭṭabhāskara takes this to be a verse lauding the Supreme as the Fire and reads *mimikṣe* for *mimikṣire* which reading would give the meaning, he creates water. In the saṁhitā-s Agni is described as devānām devaḥ and amṛtānām prathamaḥ and so all the other gods are propitiated through Him. He is the carrier and mouth of the offerings made to all gods.]

समुद्रादूर्मिर्मधुमाꣳ उदारदुपाꣳशुना सममृतत्वमानट् ।
घृतस्य नाम गुह्यं यदस्ति जिह्वा देवानाममृतस्य नाभिः
॥८॥

समुद्रात् सर्वप्रपञ्चस्य उत्स्यन्दनस्थानात् परमात्मनः ऊर्मिसदृशः प्रपञ्चः मधुमान् भोग्यत्वेन माधुर्ययुक्तः उदारत् उदगच्छत् । घृतं स्वप्रकाशं यत् अस्ति तस्य प्रणवरूपं नाम सर्वेषु वेदेषु गुह्यं भवति । तस्य ध्यानकाले उपांशुना उच्चार्यमाणेन अमृतत्वं सम् आनट् संप्राप्नोति । तच्च प्रणवाख्यं नाम देवानां जिह्वा जिह्वायां सर्वदा वर्तते इति यावत् । किंच तत् प्रणवरूपं अमृतस्य मोक्षस्य नाभिः नहनं आश्रयस्थानम् ॥

समुद्रात् from the vast fount of creation ऊर्मिः wavelike (universe) मधुमान् delightful to creatures उदारत् arose. यत् that which घृतस्य of the Self-luminous Supreme नाम name

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तत् that गुह्यम् hidden; (तस्य of that) उपांशुना by slow repetition अमृतत्वम् immortality सम् आनट् one attains; (तत् that) देवानाम् of the contemplative sages जिह्वा tongue, अमृतस्य of undying bliss नाभि: centre of support.

8. From the Supreme Fount, vast as the ocean, arose the universe in the shape of waves yielding enjoyment to created beings. The name designating the self-luminous Reality and consisting of the syllable Om is hidden in the Vedas. By contemplating on the Supreme along with the slow repetition of that name one attains to Immortality. This designation of the Supreme is on the lips of contemplative sages and it is the central support of undying bliss.

[This also is a stanza quoted from *Ṛgveda* IV. 58. 1 in order to support the view that the syllable Om is the means of attaining release from the cycle of birth and death. To fit into the context the translation has been made explanatory in the light of Sāyaṇa's words, though it may appear somewhat far-fetched. Bhaṭṭabhāskara explains it closer to the possible original meaning which it may have in the saṁhitā context.]

वयं नाम प्रब्रवामा घृतेनास्मिन् यज्ञे धारयामा नमोभिः ।
उप ब्रह्मा शृणवच्छस्यमानं चतुःशृङ्गोऽवमीद्गौर एतत्
॥९॥

ज्ञानार्थिनः वयं अस्मिन् ज्ञानयज्ञे घृतेन दीप्तेन स्वप्रकाशचैतन्यरूपेण निमित्तभूतेन प्रणवरूपं ब्रह्मणः अभिधानं सर्वदा ध्यायन्तः प्रब्रवाम । ततश्च

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नमस्कारैः युक्ताः वयं तत् ब्रह्मतत्त्वं चित्ते धारयाम । अस्माभिः शस्यमानं स्तूयमानं पार्श्ववर्तिभिः उपाश्रृण्वत् एतत् ब्रह्मतत्त्वं चतुःश्रृङ्गः अकारोकारमकारनादरूपश्रृङ्गचतुष्टययुक्तः गौरः निष्कामैः उच्चार्यमाणत्वात् निर्मलः ऋषभः प्रणवरूपः अवमीत् प्रतिपादयामास ॥

वयम् we अस्मिन् in this यज्ञे in the sacrifice (of contemplation) घृतेन (having) the self-luminous (as the cause) नाम the designation Oṃ प्रब्रवामा (प्रब्रवाम) may we always repeat. नामोभिः along with salutations धारयामा (धारयाम) may we hold in mind. चतुःश्रृङ्गः four-horned गौरः white (ऋषभः bull) शस्यमानम् being lauded उपाश्रृणवत् within the hearing of (other lovers of truth) एतत् this ब्रह्म Brahman अवमीत् revealed, expressed.

9. May we always repeat in our contemplative sacrifices the designation Om which has for its cause the Self-luminous Reality and may we also hold Him in our hearts with salutations. The four-horned white Bull has expressed this Supreme Brahman praised by us in the hearing of co-seekers.

[Here is another citation from the *Ṛgveda* IV. 58. 2 designated to express the glory of Praṇava according to Sāyaṇa on whom the above explanatory rendering is also based. The root *ghṛ* has the meaning of trickling and shining. Based on the latter sense Sāyaṇa interprets *ghṛta* as the Self-luminous Reality and the *nāma* as Praṇava expressing It according to the Upaniṣads. The context here has been declared as that of higher knowledge (*vidyāprakaraṇa*) and *yajña* is taken as Jñānayajña or Ātmayāga. The four-horned

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white Bull represents the syllable Om described as *chandasām ṛṣabhaḥ viśvarūpaḥ* in the beginning of *Taittirīyopaniṣad.* The four horns are the four sound elements in the Praṇava. Whiteness is argued to be the result of its being repeated by holy men free from all worldly desires. Bhaṭṭabhāskara explains the mantra in the sacrificial sense as a praise of water and thereby an indirect glorification of Paramātman who has created water. The term *ghṛta*, that which has trickled, denotes water. Brahmā then is the lord of speech and the four-horned one is the sacrifice which like a white animal is purifying.]

चत्वारि शृङ्गा त्रयो अस्य पादा द्वे शीर्षे सप्त हस्तासो अस्य ।
त्रिधा बद्धो वृषभो रोरवीति महो देवो मर्त्याँ आविवेश ॥१०॥

प्रणवस्य अकारोकारमकारनादरूपाणि चत्वारि शृङ्गाणि सन्ति । प्रणवरूपस्य अस्य ब्रह्मणः विश्वतैजसप्राज्ञरूपाः त्रयः पादा इव प्राप्तिसाधनानि भवन्ति । अस्य शीर्षस्थानीये चिदचिद्रूपे द्वे शक्ती स्तः । पुनश्च अस्य हस्तस्थानीयाः सप्तलोकाः सन्ति । एवं त्रिप्रकारेण अकारोकारमकारेषु विश्वतैजसप्राज्ञेषु विराट्हिरण्यगर्भाव्याकृतेषु च संबद्धः प्रणवरूपी वृषभः महः तेजोरूपं ब्रह्मतत्त्वं रोरवीति, अतिशयेन प्रतिपादयति । अर्थात् चैतन्यात्मस्वरूपो देवः सर्वप्राणिदेहान् प्रविश्य सत्तास्फूर्तिदानेन सर्वान् धारयति ॥

अस्य belonging to him चत्वारि four शृंगा (शृंगाणि) horns, त्रयः three पादाः feet, द्वे two शीर्षे heads. अस्य belonging to him सप्त seven हस्तासः (हस्ताः) hands. त्रिधा in a threefold manner बद्धः connected वृषभः the Bull महः Self-luminous Supreme Reality रोरवीति cries out, eloquently declares—देवः the Supreme मर्त्यान् mortals आविवेश entered.

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10. The syllable Om conceived as the Bull possesses four horns, three feet and two heads. He has seven hands. This Bull connected in a threefold manner, eloquently declares the Supreme. The Self-luminous Deity has entered the mortals everywhere.

[This is the well-known allegoric stanza of the *Ṛgveda* IV. 58. 3 variously interpreted in different contexts. Patañjali in his *Great Commentary* on Pāṇini explains it as representing the various flexions of speech; Bhaṭṭabhāskara takes it as a eulogistic representation of the sacrifice with auxiliaries; and Sāyaṇa here interprets it as the syllable Om already metaphorized as a bull. The word *vṛṣabha* conventionally means a bull and etymologically that which rains (plenty). The meditation on Praṇava is stated to confer on the aspirant spiritual riches. The *vṛṣabha*, or Praṇava, has four horns as indicated in the previous note. Om is also the Reality expressed by it; and that Reality is reached through the three feet or steps, namely, the waking, sleeping and dreaming of the individual soul, and also the universe, the soul embodied in the universe and its unevolved cause. The higher and lower aspects of Prakṛti, taught in the *Gītā* chapter VII, are considered as His two heads. The seven worlds are fancied to be His hands. Being the ground of all that exists this *vṛṣabha* is connected with the threefold aspects of subjective and objective universe mentioned just now. The *eṛṣabha* or bull bellows loudly. Here the Praṇava declares the Supreme Reality eloquently. This declaration here implies the presence of Paramātman in all creatures and His sustaining of them. According to Bhaṭṭabhāskara the four horns are the four adjutants of the sacrifice, Adhvaryu, Hotṛ, Brahman, and

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Udgātṛ; the three feet are Gārhapatya, Āhavanīya, and Anvāhāryapacana; the heads are the institutor of the sacrifice and his wife or the Prāyaṇīya and Udayanīya; the seven metres headed by gāyatrī are the seven hands. The body of the sacrifice is bound in a threefold manner by three savana-s or ceremonies connected with the extraction of soma. The Yajña grants desired objects. So it is *vṛṣabha*. The noise produced by the bull compares to the chant of the three Vedas at the sacrifice. The Lord Himself entered human beings through the sacrifices in which He is worshipped.]

त्रिधा हितं पणिभिर्गुह्यमानं गवि देवासो घृतमन्वविन्दन् ।
इन्द्र एकं सूर्य एकं जजान वेनादेकं स्वधया निष्टतक्षुः
॥११॥

देवासः सात्त्विकाः साधकाः त्रिधा विश्वतैजसप्राज्ञरूपेण विराट्हिरण्यगर्भाव्याकृतरूपेण च पिण्डाण्डब्रह्माण्डयोः निहितं पणिभिः स्तोतृभिः अर्थात् उपदेष्टृभिः आचार्यैः गोप्यमानं घृतं स्वप्रकाशं ब्रह्मतत्त्वं गवि तत्त्वमस्यादिरूपायां वाचि अन्वविन्दन् अनुक्रमेण प्राप्तवन्तः । इन्द्रः विराट्पुरुषः एकं जाग्रदुपलब्धं जजान उत्पादितवान् । हिरण्यगर्भरूपी सुर्यः तैजसः एकं स्वप्नरूपं जजान निर्वर्तितवान् । वेनात् दुःखराहित्येन कमनीयात् अव्याकृतात् एकं सुषुप्तं निष्पन्नम् । स्वधया स्वप्रतिष्ठितमहिमरूपया चिदा जाग्रत्स्वप्नसुषुप्तिरूपाः निष्टतक्षुः निर्मिताः ॥

देवासः (देवाः) god-like sages त्रिधा in a threefold way हितम् laid (in the three stages of experience and the three aspects of evolution) पणिभिः by teachers who recite the glory of the Supreme गुह्यमानम् concealed (as the Supreme secret घृतम् the Self-luminous Reality गवि in speech अन्वविन्दन् attained in

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order. इन्द्रः the lord (residing in the waking soul and the perceived universe) एकम् one (waking experience) जजान created. सूर्यः the sun (Hiraṇyagarbha) एकम् one (experience of dream) (जजान created). वेनात् from the attractive one (i. e. unevolved cause in which there is no sorrow and hence attractive) एकम् one (state of sleep) (निष्पन्नम् was produced). स्वधया by the self-supporting (Self) निष्टतक्षुः were shaped (the three categories mentioned).

11. God-like sages attained in the order (of their spiritual practices) the Self-luminous Reality laid in the three states of consciousness and secretly held by the teachers who praise it by chants in the Vedic speech (the great formulas such as 'Thou art That'). Indra or Virāṭ, the regent of the visible universe and the waking consciousness created one, the visible world. Sūrya representing Taijasa and Hiraṇyagarbha created one, namely, the world of dream, and from Vena came the remaining one, the dreamless sleep. By the self-supporting Paramātman all these threefold categories were fashioned:

[This is yet another saṁhitā mantra (*Ṛgveda*. IV. 58. 4) reproduced here and interpreted as a description of Om and the Reality denoted by it. As I have done above in order to comport with the context, following Sāyaṇa, I have given here also only an explanatory rendering. The word *paṇi* is etymologized by Sāyaṇa as panegyrizer based on the meaning of 'praise' attached to the root *paṇ*. Thus *paṇi* is

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taken to be an ācārya who recites the glory of the Supreme for the benefit of his disciples. *Vena* is taken to be the Avyākṛta as there is no sorrow in it. All these allegorizations may be a distortion of an earlier text to yield a later meaning. Since, however, the context in which a stanza is found is fundamentally important for the religious interpretation, the commentary has been taken as the only guide in fixing the meaning here and wherever the same situation had to be confronted. Bhaṭṭabhāskara interprets the stanza as a creationistic passage.]

यो देवानां प्रथमं पुरस्ताद्-
विश्वाधिको रुद्रो महर्षिः ।
हिरण्यगर्भं पश्यत जायमानं
स नो देवः शुभयास्मृत्या संयुनक्तु ॥१२॥

यः विश्वाधिकः विश्वस्य कारणत्वेन तस्मादधिकः अथवा विश्वं अधिकारिवर्गं अतिक्रम्य स्थितः रुद्रः वेदप्रतिपाद्यः अथवा अन्तकाले सर्वस्य रोदयिता ऋषीणां अतीन्द्रियद्रष्टॄणां मध्ये महत्वात् महर्षिः सर्वज्ञः अथवा सर्वार्थसाधनदृष्टित्वात् महादृष्टिः, यश्च अग्नीन्द्रादिदेवानां प्रथमं आदिभूतं हिरण्यगर्भं सूत्रात्मानं पुरस्तात् अग्नयादिदेवतानां उत्पत्तेः पूर्वमेव जायमानं पश्यत साक्षात् करोति अथवा अविरतं अभिमुखतया वीक्षते । सः देवः तादृशः परमेश्वरः अस्मान् संसारनिवर्तकत्वेन शोभनया ब्रह्मतत्त्वानुस्मृत्या संयुक्तान् करोतु ॥

यः he who विश्वाधिकः superior to all रुद्रः Rudra, revealed in the Vedas महर्षिः the Supreme Seer (यः he who) देवानाम् among gods प्रथमम् first हिरण्यगर्भम् Hiraṇyagarbha पुरस्तात् before (other gods) जायमानम् who is being born पश्यत (पश्यति)

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sees सः such देवः the Lord नः us शुभया beneficial स्मृत्या with remembrance संयुनक्तु may join.

12. May He, the Lord, join us with beneficial remembrance—He who is superior to all, who has been revealed in the Vedas, who is the Supreme Seer and who sees Hiraṇyagarbha who is the first among the gods and who is born before all the rest.

[From the indication in the stanza it is accepted that this is one of those mantras prescribed as a prayer for the attainment of illumination through the grace of Parameśvara. Hiraṇyagarbha represents the sum total of jīvas residing in all the bodies; hence He is also called Sūtrātman or the Self that pervades creation as a thread. The Supreme Divine functions as Hiraṇyagarbha for setting in motion the entire creation; and hence the latter is the first-born and the Lord of all other gods. The present participle *jāyamānam* implies that the Supreme is ever face to face with the individual jīva represented by Hiraṇyagarbha viewed as a totality. The word *Rudra* is explained variously—revealed in the Vedas, giver of knowledge, causer of cry of sorrow at dissolution—by etymologizing as *ru* plus *dra* or *rud* plus *ra*. The epithet *ṛṣi* is given to one who directly sees the Truth or who sees more than what others see, and so *maharṣi* here is the all-seeing God. The whole stanza occurs also in *Śvetāśvataropaniṣad* III. 4 and IV. 12 with some verbal variation. Here also *viśvadhiyo* occurs in the longer version in the place of *viśvādhiko* found in the shorter one. I have retained in the text the latter reading for metrical euphony and clarity of meaning. Bhaṭṭabhāskara explains that the remembrance meant here is the

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knowledge of God attained through His grace. According to Sāyaṇa the beneficial remembrance consists in the unbroken thought of the Supreme Reality.]

यस्मा॒त्परं॒ नाप॑र॒मस्ति॒ किञ्चि॒त्
यस्मा॒न्नाणी॑यो॒ न ज्यायो॑ऽस्ति॒ कश्चि॑त् ।
वृ॒क्ष इ॑व स्त॒ब्धो दि॒वि ति॑ष्ठ॒त्येक॒-
स्तेने॒दं पू॒र्णं पुरु॑षेण॒ सर्व॑म् ॥१३॥

यस्मात् ब्रह्मतत्त्वात् परं उत्कृष्टं अपरं अन्यत् किञ्चित् नास्ति । यस्मात् अणीयः अल्पतरं अपि वस्तु नास्ति । कश्चित् महत्तरः अपि नास्ति । यश्च एकः परमात्मा वृक्ष इव निश्चलः सन् द्योतनात्मनि स्वे महिम्नि तिष्ठति । तेन पुरुषेण व्यापकेन इदं सर्वं पूर्णं नैरन्तर्येण व्याप्तम् ॥

यस्मात् than whom परम् higher अपरम् different किञ्चित् anything न अस्ति there is not. यस्मान् than whom अणीयः more minute न not. कश्चित् anyone ज्यायः greater, older न अस्ति there is not. (यः he who) एकः alone वृक्षः इव like a tree स्तब्धः established दिवि in heaven, in his own glory तिष्ठति stands. तेन by that पुरुषेण by the Person इदम् this सर्वम् all पूर्णम् filled.

13. Other than whom there is nothing higher, nothing minuter, nothing greater, by that Puruṣa—the One who stands still like a tree established in heaven—all this is filled.

[The object of unbroken remembrance stated in the previous stanza is now further described here. The Paramātman is all that exists even as the visible universe. The simile of the tree here is perhaps akin to that of the eternal banian

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with roots in heaven described at *Kaṭha* VI. 1. At *Taittirīya-brāhmaṇa* II. 8. 9 we get the following two stanzas which throw light on the *vṛkṣa* mentioned here. किं स्विद् वनं क उ स वृक्ष आसीत् यतो द्यावापृथिवी निष्टतक्षुः । मनीषिणो मनसा पृच्छतेदु तत् यदध्यतिष्ठत् भुवनानि धारयन् ॥ ब्रह्म वनं ब्रह्म स वृक्ष आसीत् यतो द्यावापृथिवी निष्टतक्षुः । मनीषिणो मनसा विब्रवीमि वः ब्रह्माध्यतिष्ठत् भुवनानि धारयन् ॥ Was it a forest? What was the tree from which the world was fashioned? O wise men, think out an answer for this and verify it by ascertaining from your preceptor. Further, ask what is the cause which sustains all the world within itself? This is the reply of the teacher: Brahman is the forest, Brahman is the tree out of which heaven and earth were fashioned, for all efficiency needed is in Brahman. O wise ones, I, the teacher, have arrived at this conclusion and tell you so. That Brahman stands above all other causes, holding the whole universe in Itself.—Bhaṭṭabhāskara gives the etymology of *vṛkṣa* as वृत्वा क्ष्मां सीदति इति वृक्षः, implying the immanent aspect of God; and interprets *divi tiṣṭhati* in the words: द्योतनशीले परमात्मनि अपृथग्भावेन तिष्ठति । Thus he implies that the same Supreme Divinity is non-different in the transcendent and immanent aspects. Sāyaṇa interprets *divi* as the self-supporting glory of Paramātman. This mantra is found in the same form at *Śvetāśvatara* III. 9.]

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥१४॥

अग्निहोत्रादिसत्रान्तेन कर्मणा अमृतत्वं पुमांसः न अश्नुवते; तथा पुत्रपौत्रादिकया प्रजया अपि अमृतत्वं न अश्नुवते; पात्रेभ्यो दत्तेन बहुविधफलसाधनेन धनेनापि अमृतत्वं न अश्नुवते । परं तु उक्तानां सर्वेषां लौकिक-

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वैदिकव्यापाराणां त्यागेन एके अर्थात् केचित् एव अन्तर्मुखाः अमृतत्वं आनशुः प्राप्नुवन्ति—यत् अमृतत्व इन्द्रियनियमनशीलाः यतयः विशन्ति । तत् नाकं परेण स्वर्गस्यापि उपरि स्थितं अपि स्वकीयबुद्धिगुहायां निहितं सत् विशेषेण अन्तर्मुखानां दीप्यते ॥

कर्मणा by work न not, प्रजया by progeny न not, धनेन by wealth (given as gift) (न not); एके some त्यागेन by giving up (all these) अमृतत्वम् immortality आनशुः attained. यत् That which यतयः hermits विशन्ति attain (तत् that) नाकम् heaven परेण above निहितम् placed. गुहायाम् in the ether of the heart विभ्राजते shines.

14. Not by work, not by progeny, not by wealth, they have attained Immortality. Some have attained Immortality by renunciation. That which the hermits attain is laid beyond the heaven; yet it shines brilliantly in the (purified) heart.

[This is one of the widely quoted stanzas of this Upaniṣad interpreted by Bhaṭṭabhāskara and Sāyaṇa in two distinct ways. According to both these commentators, it lays down the means for the attainment of the Supreme Being whose attributes, power and grace were described in the previous stanzas. Both of them agree that immortality resulting from the knowledge of the Supreme is attained only by some who have undergone the necessary discipline. The passage, however, does not imply that work, progeny and gift of wealth are condemned as futility. To think so would be discarding the evidence of the Vedas. The purpose of the passage here is to stress the supreme importance of renunciation for the attainment of divine knowledge, which is the goal of the

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twofold religious path named *pravṛtti* and *nivṛtti*. Bhaṭṭa-bhāskara considers that *tyāga* here means *phalatyāga* or the surrender of the fruits of religious acts and of deeds of charity. The regular duties meant to secure absolution from the three-fold debt to ancestors, gods and Ṛṣis cannot be neglected. The Supreme Being is realised in the highest heaven as well as in one's own heart. He is attained by those who study the Vedas, understand their import, perform duties laid down by them, habitually control the senses and continuously practise divine contemplation. They surrender the fruits of their actions to the Most High; consequently they are not bound by the actions they do. Sāyaṇa thinks that this passage teaches total renunciation associated with sannyāsa which is necessary for the attainment of Immortality. Small devotions like Agnihotra, extended sacrificial sessions designated Sattra and ordinary work of common service, however helpful these might be in generating the desire to know the Supreme, they cannot by themselves give Immortality. The knowledge of Paramātman and freedom come to one only by renouncing other interests and concentrating oneself on that ideal. There is a reading *bibhrājadetad* in the place of *bibhrājate yad* adopted here in the printed text. The pronoun in the first case emphasizes the realisation of the Infinite Self in one's own Self and that in the second stresses the identity of the Self in oneself with the Divine in the highest heaven. The reading *tyāgenaikenāmṛtatvam* has no documentary basis: *eke* implies only the rareness of the mature type of aspirants who have the necessary preparation for Immortality. This stanza and the succeeding one are found also at *Kaivalyopaniṣad* I. 2. 4.]

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**वेदान्तविज्ञानविनिश्चितार्थाः संन्यासयोगाद्यतयः शुद्धसत्त्वाः
ते ब्रह्मलोके तु परान्तकाले परामृता(त्) :परिमुच्यन्ति
सर्वे ॥१५॥**

वेदान्तजनितविज्ञानेन उपनिषदुत्पन्नसंसारनिवर्तकपरमात्मज्ञानेन अभिधानतः तात्पर्यतश्च निश्चितजीवब्रह्मैक्यबोधाः संन्यासेन सर्वकर्मपरित्यागलक्षणेन केवलब्रह्मनिष्ठालक्षणेन अथवा कर्मफलानि ईश्वरे समर्प्य प्रमाणविपर्ययविकल्पनिद्रास्मृतिरूपाणां पञ्चानां चित्तवृत्तीनां निरोधेन प्राप्तयोगः शुद्धसत्त्वाः अर्थात् विषयभोगव्यावृत्तचित्ताः नियमनशीलाः अत एव यतयः ये मुमुक्षवः ते सर्वे परामृताः सन्तः अर्थात् परमं अमरणधर्मकं ब्रह्म आत्मत्वेन साक्षात्कुर्वन्तः जीवन्त एव ब्रह्मभूताः सन्तः संसारावसानसमये ब्रह्मलोके ब्रह्मणि देशान्तरप्राप्तिं विना परिमुच्यन्ति प्रदीपनिर्वाणवत् भिन्नघटाकाशवत् च निवृत्तिं उपयान्ति ॥

वेदान्तविज्ञानविनिश्चितार्थाः those who have rigorously arrived at the conclusion taught by Vedānta through direct knowledge सन्यासयोगात् through renunciation (taught by the word *tyāga* in the preceding stanza) and by the practice of the discipline of yoga शुद्धसत्त्वाः whose minds have been purified ते सर्वे they all यतयः aspirants striving for self-control परामृताः having attained the immortality consisting of identity with the Supreme परान्तकाले तु at the time of final departure ब्रह्मलोके in the region of Brahman परिमुच्यन्ति dissolve themselves, get themselves liberated.

15. Having attained the Immortality consisting of identity with the Supreme, all those aspirants who strive for self-control, who have rigorously arrived at the conclusion taught by the

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Vedānta through direct knowledge, and who have attained purity of mind through the practice of the discipline of yoga and steadfastness in the knowledge of Brahman preceded by renunciation, get themselves released into the region of Brahman at the dissolution of their final body.

[This stanza is commented on by Śrī Śaṅkarācārya at *Muṇḍaka* III. 2. 6 adopting the reading *Brahmalokeṣu* for *Brahmaloke tu* and *Parāmṛtāḥ parimucyanti* for *Parāmṛtāt parimucyanti.* The explanation and rendering given above follow his authority. According to Śrī Śaṅkarācārya, the goal of Vedānta is *Paramātmavijñāna* or Self-realisation. The central theme of this verse is that this knowledge is attained through inner purity gained by taking to *sannyāsa* and *yoga.* Sannyāsa implies renouncing worldy and religious work and preferring to remain forever steadfastly in the consciousness of Brahman. This is also yoga. Those who perpetually strive to keep this spiritual state are called *yati*-s. The last moment of life is called *antakāla*, end-time. Souls fated to rebirth confront *antakāla* repeatedly; but the soul that is illumined by the wisdom of Vedānta takes his last birth, and consequently he meets with his *parāntakāla*, final end-time. The same author explains *brahmalokeṣu* in the plural distributively from the view-point of many liberated souls who all merge into one Brahman. The word *parāmṛtāḥ* denotes the attainment of Immortality while one is living on the earth, and the verb *parimucyanti* implies the merging of the individual Self then and there, at the time of death, into the Supreme Self without leaving a trace of separate individuality—just as the birds flying across the sky do not leave any footprint there or the fish moving in water leave no trail of a path.

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With the attainment of illumination the aspirant becomes *parāmṛta* and at the fall of the body he becomes *parimukta*, no more to be born again. Sāyaṇa following *śāṅkarabhāṣya* in spirit finds no difficulty in explaining the plural *Brahmalokeṣu* by accepting the reading *Brahmaloke tu* printed in our text. He says that though jñāna is the sole cause of liberation sannyāsa is necessary along with it. Yoga is taken by him in the Pātañjala sense, and he stresses its necessity for the purity of mind which mainly consists in turning oneself away from objects that stimulate one's desires. Jñāna dispels ignorance by revealing the Truth, but tyāga and yoga are necessary to engender the undistracted and pure state of mind in which alone knowledge could shine unintermittently. *Brahmaloka* here does not imply any locality, but Brahman Itself. The reading *parāmṛtāt* is justified by him in the following way: *Parāmṛta* stands for *Avyākṛta* from which ignorant people are not liberated even at the time of their final dissolution, while those who have Brahman-knowledge are liberated from it at the fall of their body. According to Bhaṭṭabhāskara, sannyāsa implies dedication of the fruits of actions to God and yoga the practice of samādhi. He points out also that *sarve* includes all aśrama-s and castes.]

दह्रं विपापं वरवेश्मभूत यत् पुण्डरीकं पुरमध्यसंस्थम् ।
तत्रापि दह्रे गगनं विशोकं तस्मिन् यदन्तस्तदुपासितव्यम्
॥१६॥

दह्रं अल्पप्रमाणं विपापं पापरहितं शुद्धं वरस्य श्रेष्ठस्य परमात्मनः उपलब्धिस्थानत्वेन उपासनास्थानत्वेन च गृहरूपं पुरमध्यसंस्थं नगरमध्यस्थितराजभवनस्थानीयं यत् पुण्डरीकं हृदयकमलं अस्ति तत्र तस्मिन्नपि पुण्डरीके

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दह्रे अल्पप्रदेशे अन्तः अन्तर्भागे विशोकं शोकरहितं गगनं आकाशवदमूर्तं यत् ब्रह्मतत्त्वं अस्ति तत् उपासितव्यं ध्यातव्यं श्रेयोर्थिभिः ॥

दह्रम् small विपापम् sinless, pure वरवेश्मभूतम् the residence of the Supreme पुरमध्यसंस्थम् situated in the centre of the citadel (of the human body) यत् that which पुण्डरीकम् the lotus (of the heart) तत्र in it अपि further तस्मिन् in that दह्रे small space (of the heart) अन्तः inside विशोकम् sorrowless यत् which गगनम् ether (अस्ति there is) तत् that उपासितव्यम् must be meditated upon.

16. In the citadel of the body there is the small sinless and pure lotus of the heart which is the residence of the Supreme. Further in the interior of this small area there is the sorrowless Ether. That is to be meditated upon continually.

[This stanza gives the object and place for the unbroken meditation of the Supreme Divine. The Hindus worship God objectively in Nature or in the symbols artistically conceived for the purpose of adoration, as shown by the authority of the scriptures. Greater importance, however, is often attached to the subjective worship of the Divine which chiefly consists in His contemplation within one's own heart. To make this idea clear the analogy of the capital of a king, familiar to the Indian populace, is worked out in some of the Upaniṣadic passages. See *Chāndogya* VIII. 1. The body is named as *Brahmapuram* analogous to the capital of a king. There is the royal mansion in the city to which the lotus of the heart is compared. The king resides in the mansion and he must be sought there by supplicants. This passage describes that although Parabrahman is infinite, He can be accosted in the

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ether of the heart through unbroken meditation. The heart is the mansion of the Supreme. Because the heart is the place for meditating upon the Supreme it is qualified as sinless and pure. When a king is propitiated through proper service in his own residence he would reveal himself and all his glory to his devoted servants. So also when the Supreme is approached through contemplation within oneself one realises the true nature of one's own being. The Paramātman residing in the heart is here referred to as *viśoka*, sorrowless, and an aspirant who enters into his own heart by the continuous contemplation of the Supreme also becomes sorrowless. The text adopted above is that of the shorter version accepted by Sāyaṇa. The *variae lectiones* in the longer version have not much merit: *varaveśmabhūtam* here is presented as *parameśmabhūtam* there and the anonymous commentator declares that *meśma* is a Vedic form of *veśma*! In the second line *dahre* is replaced by *dahram* without any special advantage. Where Sāyaṇa reads *varaveśma* Bhaṭṭabhāskara reads *paraveśma*, the home of the Supreme. The word *puṇḍarīka* is analysed by Bhaṭṭabhāskara thus: पुण्या दरी पुण्डरी, तां कायति शब्दयति इति that is to say a holy inner apartment called by the name *puṇḍarīka*. For further elucidation of worship in the heart see *Brahmasūtras* I. 3. 14-21.]

यो वेदादौ स्व॑रः प्रो॒क्तो वेदान्ते॑ च प्र॒तिष्ठि॑तः ।
तस्य॑ प्रकृ॒ति॑लीन॒स्य॒ य॒ः पर॑ः स म॒हेश्व॑रः ॥१७॥

वेदोपक्रमे यः प्रणवरूपः स्वरः प्रोक्तः अस्ति स एव वेदान्ते 'ओमित्येतदक्षरमिदं सर्वं' इत्याद्युपनिषत्सु च प्रतिष्ठितः प्रतिपादितो भवति । सः प्रणवः ध्यानकाले जगत्कारणभूतायां अव्याकृतप्रकृतौ लीनो भवति । तस्य

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प्रकृतिलीनस्य प्रणवस्य च: पर: चतुर्थमात्रारूपेण नादाख्ये अंशे ध्यातव्य: यश्च सर्वोत्कृष्ट: अस्ति स एव महेश्वर: ॥

य: that स्वर: sound वेदादौ at the commencement of (the recital of) the Vedas प्रोक्त: uttered वेदान्ते in the Upaniṣad च and प्रतिष्ठित: firmly established प्रकृतिलीनस्य dissolved in the causal matter तस्य his पर: beyond य: who स: he महेश्वर: the Supreme Lord.

17. He is the Supreme Lord who transcends the syllable Om which is uttered at the commencement of the recital of the Vedas, which is well established in the Upaniṣads and which is dissolved in the primal cause during contemplation.

[This mantra describes the Reality mentioned in the previous stanza as the sorrowless ether in the heart. The praṇava is the symbol and the representation of the Supreme and so the source and substance of the Vedas and the Upaniṣads. The aspirant is advised to meditate on the three elements of praṇava a, u and m representing Virāṭ, Hiraṇyagarbha and Āvyākṛta (material, mental and causal aspects of the universe). By this meditation the grosser principle is refunded to its subtle cause: so Virāṭ is dissolved in Hiraṇyagarbha and Hiraṇyagarbha in Prakṛti. Beyond Prakṛti, the causal principle, is the Supreme corresponding to the nāda or the intangible reverberation which continues for ever when the three syllables of the praṇava are uttered in succession and their physical sound has subsided. The term *maheśvara* containing the element *mahān* indicates the idea of the highest worship—points out Bhaṭṭabhāskara. It is not meant for distinguishing Him from *alpeśvara*. About the origin of

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praṇava and the four Vedas from it see *Bhāgavata* XII. 6. 37-44.]

त्रयोदशोऽनुवाकः
SECTION THIRTEEN

सहस्रशीर्षं देवं विश्वाक्षं विश्वशंम्भुवम् ।
विश्वं नारायणं देवमक्षरं परमं प्रभु(पद)म् ।।१।।
विश्वतः परंमं नित्यं विश्वं नारायणं हरिम् ।
विश्वमेवेदं पुरुषस्तद्विश्वमुपजीवति ।।२।।
पतिं विश्वस्यात्मेश्वरं शाश्वतं शिवमच्युतम् ।
नारायणं महाज्ञेयं विश्वात्मानं परायणम् ।।३।।

इदं विश्वं पुरुषः एव, तत् तस्मात्, सहस्रशीर्षं बहुशिरस्कं, विश्वाक्षं सर्वप्रजासंबन्धिभिः इन्द्रियैः अक्षिकार्यवन्तं, विश्वशभुवं विश्वप्रपञ्चस्य सुखस्य हेतुं अथवा सुखस्य भावयितारं, विश्वं विश्वत्वेन स्थितं जगदात्मकं, नारायणं नराणां समूहस्य स्वामित्वेन अथवा उपादानत्वेन पञ्चभूतात्मना स्थितं, देवं अग्नीन्द्रमित्रवरुणादिदेवरूपेण अवस्थितं, अक्षरं सर्वदा क्षरणहीनं अथवा सर्वव्यापकं, परमं सर्वोत्कृष्टं, प्रभुं सर्वप्रपञ्चनियमनभरणसमर्थं, विश्वतः जगतः परमं प्रकृष्टं, नित्यं विनाशरहितं, विश्वं सर्वात्मक, नारायणं नराणां गन्तव्यं, हरिं पापाज्ञानयोः हर्तारं, विश्वस्य जगतः पालकत्वात् पतिं, आत्मेश्वरं आत्माणां जीवाणां नियामकं, शाश्वतं निरन्तरं वर्तमानं अथवा ध्रुवं, शिवं परममङ्गलं अथवा शान्तोपद्रवं, अच्युतं क्षतिरहितं, नारायणं सृष्टानां प्रजानां मध्ये अनुप्रविश्य स्थितत्वात् नरा एव आश्रयो यस्य तं, महाज्ञेयं प्रौढतमत्वात् जगदुपादानभूतत्वात् अपवर्गहेतुत्वाद्वा ज्ञेयेषु प्रशस्यतमं. विश्वात्मानं विश्व-

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शरीरं अथवा जगदुपादानभूतं, परायणं प्रकृष्टं गन्तव्यरूपं, तं देवं इदं विश्वं उपजीवति, अथवा तादृशं विश्वोपजीव्यं देवं ध्यायत् ॥

इदम् this विश्वम् universe पुरुष: the Divine Person एव alone, truly. तत् therefore सहस्रशीर्षम् many-headed विश्वाक्षम् many-eyed विश्वशम्भुवम् the producer of joy for the universe विश्वम् existing in the form of the universe नारायणम् the master and cause of humanity देवम् existing as various gods अक्षरम् imperishable, all pervasive परमम् all-surpassing प्रभुम् ruler and saviour of all विश्वत: than the world परमम् higher, superior नित्यम् endless विश्वम् omniform नारायणम् he who is the goal of humanity हरिम् destroyer of sin and ignorance विश्वस्य of the universe पतिम् protector आत्मेश्वरम् ruler of individual souls शाश्वतम् permanent शिवम् supremely auspicious अच्युतम् unchanging नारायणम् he who has man as the support, being the indwelling spirit महाज्ञेयम् supremely worthy of being known विश्वात्मानम् embodied in the universe, causal substance of the universe परायणम् supreme goal देवम् the self-effulgent Divinity विश्वम् universe उपजीवति subsists.

1-3. This universe is truly the Divine Person only. Therefore it subsists on Him—the self-effulgent Divine Being—who has many heads and many eyes, who is the producer of joy for the universe, who exists in the form of the universe, who is the master and the cause of humanity, whose forms are the various gods, who is imperishable, who is the all-surpassing ruler and saviour, who is superior to the world, who is endless and omniform, who

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is the goal of humanity, who is the destroyer of sin and ignorance, who is the protector of the universe and the ruler of individual souls, who is permanent, supremely auspicious and unchanging, who has embodied Himself in man as his support (being the indwelling Spirit), who is supremely worthy of being known by the creatures, who is embodied in the universe and who is the supreme goal.

[This anuvāka, according to Bhaṭṭabhāskara, describes the attributes of the Supreme; but according to Sāyaṇa it lays down the nature as well as the quality of the Divine who is to be worshipped in the heart as pointed out in the penultimate verse of the previous Section. Based on these two ancient commentators I have given an explanatory rendering of the epithets and names like Nārāyaṇa and Hari. In the *Ṛgvedasaṁhitā* the Divine Reality is described as Agni. A large number of hymns ascribe also to Agnidevatā divine attributes and functions. The Agnirahasya in the *Śatapatha-brāhmaṇa* and Agnicayana in the *Taittirīyabrāhmaṇa* teach meditations on Agni in one's own Self as the Puruṣa. Such meditations, when performed by an aspirant without desire for any self-regarding result, lead him to liberation. From the Brāhmaṇa texts it is evident that the Fire which is embodied in the universe is the Puruṣa worshipped in the Agnicayana. अग्निरेव महत् एकाक्षरं ब्रह्म is the declaration of *Śatapatha*. The rite of Agnicayana is meant for Puruṣārādhanā. The *Ṛgveda* in the famous *Puruṣasūkta* forestalls the central teachings of the Upaniṣads by announcing Puruṣa as the cause of the universe and the means of attaining libera-

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tion. The various gods described in many hymns merge into the Puruṣa, who in the *Yajurveda* is mentioned as the Prajāpati. Finally He is comprehended under terms like Ekam Sat, Puruṣa, Prāṇa, Ātman, and Brahman. The whole universe is conceived on the analogy of a human organism and then the unity of all existence as Ātman is emphasized. The conception of Puruṣa, Brahman and Ātman finally becomes identical. *Chāndogyopaniṣad* VIII. 12. 3 describes the *uttamapuruṣa* described in the *Gītā* as *Puruṣottama*. The Uttaranārāyaṇa in the *Vājasaneyīsaṁhitā* and this anuvāka are in a way supplementary to the Puruṣasūkta of the *Ṛgveda*. This anuvāka is used in daily worship of the Divine Person by those who follow the scriptural mode of divine service. In the place of *prabhum* ending the first stanza the longer version reads *padam* which means the goal.]

नारायणः परं ब्रह्म तत्त्वं नारायणः परः ।
नारायणः परो ज्योतिरात्मा नारायणः परः ॥४॥
[नारायणः परो ध्याता ध्यानं नारायणः परः ।]

नारायणशब्देन व्यवह्रियमाणः परमेश्वर एव परं ब्रह्मतत्त्वम् । अतः नारायणः परः सर्वोत्कृष्टः एवात्मा नान्यः मूर्तिविशेषः । तथा नारायणः उपनिषदुक्तप्रत्यगभिन्नं परं ज्योतिः । तस्मात् नारायणः परः आत्मा परमात्मा । [नारायणः परः सर्वोत्कृष्टः ध्याता वेदान्ताधिकारी । स एव ध्यानम् । स च परः सर्वश्रेष्ठः ॥]

नारायणः Nārāyaṇa परम् the supreme ब्रह्मतत्त्वम् Reality designated as Brahman. नारायणः Nārāyaṇa परः the highest (Self). नारायणः Narayaṇa परः the supreme ज्योतिः light (described in Upaniṣads). नारायणः Nārāyaṇa परः infinte आत्मा

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Self. [नारायणः Nārāyaṇa परः most excellent ध्याता meditator, ध्यानम् meditation नारायणः Nārāyaṇa परः Supreme.]

4. Nārāyaṇa is the Supreme Reality designated as Brahman. Nārāyaṇa is the highest (Self). Nārāyaṇa is the supreme Light (described in the Upaniṣads). Nārāyaṇa is the infinite Self. [Nārāyaṇa is the most excellent meditator and meditation.]

[In this whole anuvāka we have accepted the reading supported by Sāyaṇa and minor variations of wording are not noted. Bhaṭṭabhāskara's interpretation is openly viśiṣṭādvaitic while that of Sāyaṇa is non-dualistic. The difference of reading in some places appear to depend on this. The former takes *Nārāyaṇaparam* and *Nārāyaṇapara* as single words and interprets *Brahmā* as the dependent *vibhūti* of Nārāyaṇa and *Jyotirātmā* as the finite Self that is dependent on God as a pot is on clay. While Sāyaṇa takes the two terms *Brahma* and *tattvam* together, Bhaṭṭabhāskara considers them separate and states that the categories of the universe are meant by *tattvam*. According to Bhaṭṭabhāskara, Paramātman is identified with Nārāyaṇa who is the substantial cause of the universe, nature and souls. But according to Sāyaṇa, Nārāyaṇa is Paramātman described as Brahman and not a personality. The verse added in brackets is not vouched for by both these commentators. It emphasizes the advaitic idea of the transcendent unity of meditator, meditation and the Reality meditated upon. The anonymous commentator makes out from the last *Nārāyaṇaḥ paraḥ* the opposition of Nārāyaṇa to sinners, relying upon the meaning enemy for the word *para*.]

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यच्चं किञ्चिज्जंगत्युस्मिन् दृश्यते श्रूयुतेऽपिं वा ।
अन्तर्बुहिश्चं तत्सुर्वं व्याप्य नारायुणः स्थितः ॥५॥

अस्मिन् वर्तमाने जगति यत्किञ्चित् अपि पदार्थजातं प्रत्यक्षं दृश्यतं अपि च दूरवर्तित्वात् श्रूयते वा तत् सर्वं सुवर्णमिव कटकमुकुटादिकं अन्तः वहिः च व्याप्य नारायणः स्थितः अवस्थितः ॥

अस्मिन् in this जगति world यत् किञ्चत् whatsoever दृश्यतं is perceived अपि च further श्रूयते known through report वा or तत् that सर्वम् all अन्तः inside बहिः outside च and व्याप्य pervading नारायण: Nārāyaṇa स्थितः remains.

5. Whatsoever there is in this world known through perception (because of their proximity) or known through report (because of their distance), all that is pervaded by Nārāyaṇa within and without.

[Nārāyaṇa is the substance of the universe just as gold is the substance of an ornament made of it, within and without. According to Bhaṭṭabhāskara inside and outside refer to the internal organs and external objects.]

अनंन्तमव्ययं कुविं समुद्रेऽन्तं विश्वशंम्भुवम् ।
पुद्मकोशप्रंतीकाशुं हृदयं चाप्युधोमुंखम् ॥६॥

अनन्तं अपरिच्छिन्नं अव्ययं क्षयरहितं कविं मेधाविनं अथवा चिद्रूपं सर्वज्ञं समुद्रं हृदयाकाशे स्थितं अन्तं समस्ताध्वसमाप्तिस्थानं अथवा समुद्रेऽन्तं संसारसमुद्रस्यावसानरूपं विश्वशम्भुवं देवं विश्वं उपजीवति, अथवा ईदृशं नारायणस्वरूपं उपासीत । तस्य उपासनास्थानम्—पद्मकोशप्रतीकाशं पद्ममु-

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कुलसङ्काशं अथवा कमलकोशमध्यछिद्रसदृशं हृदयम् । इदं चापि स्थानं अधोमुखं भवति न तु लौकिकपद्मवत् ऊर्ध्वमुखम् । बाह्यव्यवहारसमये आवाङ्मुखं तन्निवृतौ ऊर्ध्वमुखं विकसतीत्यर्थः ॥

अनन्तम् limitless अव्ययम् changeless कविम् all-knowing समुद्रेऽन्तम् dwelling in the heart, the end of all striving, the end of the sea of saṁsāra विश्वशंभुवम् the cause of the happiness of the world—पद्मकोशप्रतीकाशम् like the bud of the lotus flower हृदयम् heart अपि च also अधोमुखम् inverted.

6. One should meditate upon the Supreme—the limitless, unchanging, all-knowing, cause of the happiness of the world, dwelling in the sea of one's own heart, as the goal of all striving. The place for His meditation is the ether in the heart—the heart which is comparable to an inverted lotus bud.

[This stanza runs two ideas together with a grammatical gap which is filled in the translation. The first half describes once again the nature of the Supreme Divine Being on whom the world subsists and on whom one should meditate. The second half prescribes the place of meditation, namely, the heart already mentioned. As long as a man is engrossed in the sense-world seeking external pleasures his heart remains like an inverted lotus bud at night, which turns away from the light of the sun. But when he seeks the Divine Reality delightfully he turns away from the distracting objects of the world and he enters into the chamber of his own heart in communion. The lotus of his heart then becomes heliotropic to receive the light and life radiating from the Divine Sun.]

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अधो' निष्ट्या वितस्त्यान्ते नाभ्यामुपरि तिष्ठति ।
हृदयं तद्विजानीयाद्विश्वस्यायतनं महत् ।।७।।

यत् एतत् हृदयाख्यमुपासनास्थानं निष्टेः अथवा निष्टयायाः ग्रीवाबन्धनस्याधस्तात् वितस्तिप्रमाणात् परं नाभेः उपरि तिष्ठति तत् विश्वस्य सर्वस्य जगतः महदायतनमिति विजानीयात् । यतः हृदयपुण्डरीकवर्तिना मनसा जगदिदं सर्वं स्वप्नवत् कल्पितं; अथवा विश्वात्मनः परमात्मनः स्थानत्वात् तत् महदायतनम् ॥

(यत् that which) हृदयम् heart निष्टयाः of the Adam's apple वितस्त्याः of the measure of a finger span अन्ते end नाभ्याम् (नाभ्याः) of navel उपरि above तिष्ठति is stationed. तत् that विश्वस्य of the universe महत् great आयतनम् abode विजानीयात् one should know.

7. It should be known that the heart which is located just at the distance of a finger span below the Adam's apple and above the navel is the great abode of the universe.

[This stanza locates the heart in the body, just at the distance of one's own finger span below the Adam's apple denoted by the word *niṣṭi* here. Sāyaṇa explains *niṣṭi* as grīvābandha. Bhaṭṭabhāskara takes the word to be *miṣṭyā* and considers that the genitive case ending has been elided according to Vedic usage. The reading in the text above, accepted by Sāyaṇa, is justified by him on the ground of savarṇasandhi after eliding the visarga between *vitastyāḥ* and *ante*. In order to evade this procedure based on Vedic licence Bhaṭṭabhāskara accepts the reading *vitastyām tu* instead. The heart is described as the great abode of the universe either because Paramātman, the Soul of all, resides there or because

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the mind which projects the whole universe dwells there. In the place of हृदयं तद्विजानीयात् the longer version reads ज्वालमालाकुलं भाती which means shining with a garland of flames.]

सन्ततः सिराभिस्तु लम्बत्याकोशसन्निभम् ।
तस्यान्ते सुषिरः सूक्ष्मं तस्मिन्त्सर्वं प्रतिष्ठितम् ।।८।।

आकोशसन्निभं ईषत्कोशसदृशं अथवा पद्ममुकुलसदृशं हृदयकमलं तु सिराभिः नाडीभिः समन्ताद्विधृतं अथवा परितः सम्यक् व्याप्तं सत् अधोमुखत्वेन प्रलंबते । तस्य अन्ते अर्थात् मध्ये सूक्ष्मं स्वल्पप्रमाणं सुषिरं हृदयाकाशाख्यं छिद्रं विद्यते । तस्मिन् सुषिरे जीवान्तःकरणप्राणरूपं पदार्थजातं सर्वं प्रतितिष्ठिति । अथवा हृदयसमीपे सुषुम्नारूपं नाडीछिद्रं तिष्ठति, तस्मिन् जगत् सर्वमाश्रितं भवति, सर्वजगदाधारस्य परमात्मनः सुषुम्नागते मनसि अभिव्यज्यमानत्वात् ।।

आकोशसन्निभं like a lotus bud तु indeed सिराभिः by arteries सन्ततम् surrounded लंबति (लम्बते) is suspended. तस्य of it अन्ते in the middle सूक्ष्मम् narrow सुषिरम् space (विद्यते there is). तस्मिन् in it सर्वम् all प्रतिष्ठितम् supported.

8. Like the bud of a lotus, suspends in an inverted position, the heart, surrounded by arteries. In it there is a narrow space (or near it there is a narrow space called suṣumnā). In it everything is supported.

[Bhaṭṭabhāskara takes the narrow space in the heart to be the seat of everything. By everything he means the inner man consisting of the spirit, the mind and the faculties. Sāyaṇa

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takes *ante* in the sense of near and not inside as the former exegete does. He tells us that the narrow space is the suṣumnā nādī. According to him, when the mind enters into this space through the process of yoga, one intuits Paramātman, the source of all the universe. Hence the narrow space is spoken of as the support of all.]

तस्य मध्ये महानग्निर्विश्वार्चिर्विश्वतोमुखः ।
सोऽग्रभुग्विभजन्तिष्ठन्नाहारमजरः कविः ॥९॥
[तिर्यगूर्ध्वमधःशायी रश्मयस्तस्य सन्तता (:) ।]
सन्तापयति स्वं देहमापादतलमस्तकम् ।
तस्य मध्ये वह्निशिखा अणीयोर्ध्वा व्यवस्थिता ॥१०॥
नीलतोयदमध्यस्था विद्युल्लेखेव भास्वरा ।
नीवारशूकवत्तन्वी पीता भास्वत्यणूपमा ॥११॥

तस्य सुषुम्नानालस्य पद्मकोशसमानहृदयसुषिरस्य वा मध्ये विश्वार्चिः विश्वतः प्रसरज्ज्वालः विश्वाकाशोदीर्णमुखसमानः अथवा परिस्थितसर्वनाडीषु ज्वालारूपेण संसरणात् बहुविधमुखः यः महानग्निः उज्ज्वलवैश्वानररूपः अजरः भुक्तस्य जरयितापि स्वयमजीर्यमाणः अग्रभुक् पुरतः प्राप्तमन्नं भुञ्जानः आहारं विभजन् भुक्तमन्नं सर्वावयवेषु प्रसारयन् अवस्थितः कविः क्रान्तदर्शनः अभिज्ञः सः [यस्मात् तस्य तिर्यगूर्ध्वाधःशायिनः अग्नेः किरणाः सन्तताः सर्वतो व्याप्ताः तस्मात्] स्वकीयमाश्रयभूतं देहं पादतलमारभ्य मस्तकपर्यन्तं सन्तापयति उष्णं करोति । तस्य कृत्स्नदेहव्यापिनः अग्नेः मध्ये अणीयोर्ध्वा अणीयसामूर्ध्वभूता अत्यन्तसूक्ष्मा अत्यन्तसूक्ष्ममार्गयुक्तः वा नीलमेघमध्यस्थिततडिद्रेखासदृशप्रभायुक्ता शालिवीजस्य दीर्घपुच्छमिव तनुप्रमाणा तप्तकाञ्चननिभत्वात् पीतवर्णा मास्वती दीप्तियुक्ता अणूनां तनूनां सूक्ष्मवस्तूनां वा

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उपमा भवितुं योग्या वह्निशिखा अर्थात् वह्निशिखासदृशो जीवः व्यवस्थिता विशेषेणावस्थितः ॥

तस्य of that मध्ये in the middle विश्वार्चिः aflame on all sides विश्वतोमुखः omnifaced (यः that which) महान् great अग्निः fire अजरः undecaying अग्रभुक् consuming what is presented आहारम् food विभजन् assimilating to the body तिष्ठन् remaining कविः all knowing सः he [तस्य his तिर्यगूर्ध्वमधःशायी (-यिनः) scattered vertically and horizontally रश्मयः rays सन्तता (:) continually spread] स्वम् own देहम् body आपादतलमस्तकम् from the insole to the crown सन्तापयति warms. तस्य of that (fire pervading the whole body मध्ये in the middle अणीयोर्ध्वा the topmost among the subtle नीलतोयदमध्यस्था set in the rain-bearing cloud विद्युल्लेखा flash of lightning इव like भास्वरा dazzling नीवारशूकवत् like the awn of a paddy grain तन्वी slender पीता of golden colour भास्वती brilliant अणूपमा a comparison for what is subtle वह्निशिखा the tongue of fire व्यवस्थिता abides.

9-11. In the middle of that (narrow space of the heart or suṣumnā) remains the undecaying, all-knowing, omnifaced, great Fire, which has flames on every side, which enjoys the food presented before it, which remains assimilating the food consumed, (the rays of which spread scattering themselves vertically and horizontally,) and which warms its own body from the insole to the crown. In the centre of that Fire which permeates the whole body, there abides a tongue of Fire, of

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the colour of shining gold, which is the topmost among the subtle, which is dazzling like the flash of the lightning that appears in the middle of a rain-bearing cloud, which is as slender as the awn of a paddy grain; and which serves as a comparison to illustrate subtlety.

[These lines convey to us the following thoughts: Somatic heat is the sign of the presence of life. When the body loses all warmth, life has departed. A great Fire is thus at the root of life. Its place is within the narrow space of the heart or suṣumnā This Fire or energy radiates through arteries and nerves like heat through conductive bodies. It also receives stimuli from outside through sensations and perceptions which act as its many mouths. Whatever is presented to this Fire is analysed, enjoyed and assimilated by it without itself being transformed or destroyed in the process. It can make use of knowledge from the distant past and project thoughts into the future. Thus the vital principle of the jīva described here in the simile of the Fire is responsible for all physical and mental activities ordinarily observed in the living and functioning man. Every part of the body is pervaded by the jīva like the rays of light radiating in all directions. One particular tongue of flame is specially mentioned as abiding in the centre of this great Fire which is the real principle of the jīva described here with a wealth of imagery. The brilliance of a lightning flash suddenly appearing in the background of a deep blue cloud, which acts as a foil to it, gives it a specially charming colouring. When this streak of light is as slender as the awn of a paddy grain, this Upaniṣad wants us to take it as the example of the central flame which represents the jīva. The *Śvetāśvatara upaniṣad* V. 9 also says

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that the individual Soul is as subtle as a hair point divided and sub-divided hundred times. So also *ibid.*, V. 8 and *Muṇḍaka* III. 1. 9 speak of its atomicity. Yet the jīva is potentially infinite. For further discussion of the matter see the *Brahmasūtras* II. 3. 19 to 32. The jīva is called *agrabhuk* because it is his nature as the agent to enjoy what is immediately presented rather than what is distant. The laymen's reply to the question—what is jīva? is given in the statement: The undecaying one who is responsible for the chemistry of the body—who breaks ingested food and builds up living tissues. Bhaṭṭabhāskara considers the locus of the great Fire in the narrow space of the heart, and Sāyaṇa says that it is in the suṣumnā near the heart. According to the former, the jīva draws towards it all existence, to an open mouth as if it were, containing the entire realm of space. This metaphor suggests to us that the jīva is capable of infinite knowledge and joy. It is evident from the Agnimantras in the *Ṛgveda* that Fire is Puruṣa, Ātman and Brahman and so it dwells in the human body as *vaiśvānara* responsible for human life and activity. The longer version adds one line after the ninth verse which I have enclosed in parenthesis as it is not commented on by both the exegetes. The reading *āpādatalamastakaḥ* does not affect the sense. The compound word *aṇīyordhvā*, according to Bhaṭṭabhāskara is *aṇīyaḥ* plus *adhvā* with the augmentation of the semivowel *r* as a Vedic peculiarity. According to this formation of the word, the narrow flame is the subtle path of the jīva for the attainment of the Supreme. The alternative meaning given by him and also accepted by Sāyaṇa, is based upon the compound *aṇīyaḥ* plus *ūrdhva* with the elision of the visarga and combination of the vowels. The meaning then is top-ranking among what is subtle. In the eleventh stanza there is the reading *pītābhā syāt tanūpamā*

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in the place of *pītā bhāsvatī aṇūpamā* which has the advantage of eliminating the redundancy of the idea in *bhāsvarā* and *bhāsvatī* appearing closely. Bhaṭṭabhāskara has the following suggestive note revealing the meaning conveyed by the simile: The jīva entangled in the activities and enjoyments of mundane life has his vision diverted from the Supreme and got absorbed in the world. In this state he is shrouded in the gloom of delusion and consequently his inner Light is reduced to a narrow streak like the flash in the cloud. But when he retracts from worldly engrossments and turns towards the Supreme, the curtain of delusion cast by the spell of the world is drawn and his inner Light shines in all the brilliancy of the Supreme.]

तस्याः शिखाया मध्ये परमात्मा व्यवस्थितः ।
स ब्रह्मा स शिवः [स हरिः] सेन्द्रः सोऽक्षरः परमः स्वराट् ॥१२॥

तादृशायाः शिखायाः अर्थात् तस्य एवंविधस्य वह्निशिखास्थानीयस्य जीवात्मनः मध्ये जगत्कारणभूतः परमात्मा व्यवस्थितः आत्मप्रकृतिरूपो नारायणः जीवानुरोधेन संकुचितः तिष्ठति । स एव ब्रह्मा स्रष्टा, स एव शिवः रुद्रः, [स एव हरिः] स एव इन्द्रः देवराजः, स एव क्षरणरहितः परमः प्रकृष्टः स्वराट् स्वे महिम्नि राजमानः स्वतन्त्रः सर्वहेतुरीश्वरः, अथवा अक्षरः मायाविशिष्टान्तर्यामी, परमः स्वराट् मायारहितशुद्धचिद्रूपः ॥

तस्याः of that शिखायाः of the flame मध्ये in the middle परमात्मा Paramātman व्यवस्थितः abides. सः he ब्रह्मा the four-faced creator सः he शिवः Śiva (सः he हरिः Viṣṇu) सः he इन्द्रः Indra, chief of gods. सः he अक्षरः the Lord who is the efficient and the material cause of the Universe परमः the Supreme स्वराट् Self-luminous (Pure Consciousness).

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12. Paramātman dwells in the middle of that flame. (Although He is thus limited) still He is the four-faced creator, Śiva, Visnu, Indra, the material and efficient cause of the Universe and the Supreme Self-luminous Pure Consciousness.

[This stanza concludes the meditation upon the Supreme in the heart. The Paramātman has apparently reduced Himself in order to dwell in the heart, in the Fire of the Soul, ruling from the centre of the body. This self-limitation does not, however, affect the Paramātman who remains ever the Truth designated by the divine names, Brahmā, Śiva, Hari and Indra—though He is viewed as the conditioned Brahman originating, sustaining and retracting the universe and as the acosmic self-luminous Supreme Brahman. According to Bhaṭṭabhāskara who gives a viśiṣṭādvaitic interpretation of the passage, the following ideas stand out: Paramātman is Narāyaṇa, the source of jīvas. He remains contracted in the heart for the benefit of the jīvas. He is the creator, protector and dissolver of the universe. He is Svarāṭ because He is the only independent Reality causing all other dependent categories. He shines for ever in His own glory. The Deities and scriptural duties taught by mantras and brāhmaṇas have their finality in Him. Worshipping Him thus one attains Him.]

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चतुर्दशोऽनुवाकः

SECTION FOURTEEN

आदित्यो वा एष एतन्मण्डलं तपति तत्र ता ऋचस्तदृचा मंण्डल्ँ स ऋचां लोकोऽथ य एष एतस्मिन्मण्डलेऽर्चिर्दीप्यते तानि सामानि स साम्नां लोकोऽथ य एष एतस्मिन्मण्डलेऽर्चिषि पुरुषस्तानि यजूंषि स यजुषा मण्डल्ँ स यजुषां लोकः सैषा त्रय्येव विद्या तपति य एषोऽन्तरादित्ये हिरण्मयः पुरुषः ॥१॥

यः नारायणः पूर्वस्मिन् अनुवाके अभिहितः सः वै एषः आदित्यः; तस्य एतत् अस्मद्दृष्टिगोचरं मण्डलं वर्तुलाकारं तेजस्संघातं तपति; तत्र मण्डले ताः वेदभागत्वेन प्रसिद्धाः ऋचः वर्तन्ते; तत् तस्मात् हेतोः ऋचा निष्पादितं एतत् मण्डलम्; सः आदित्यः ऋचां ऋगभिमानिदेवताना लोकः निवासस्थानम्; एवं मण्डलस्य ऋगात्मकत्वं ध्यातव्यम् । अथ एतस्मिन् मण्डले यत् एतत् भास्वरं तेजः प्रकाशते तस्य तेजसः रूपाणि सामानि इति ध्यातव्यानि; सः आदित्यः सामाभिमानिदेवतानां लोकः निवासस्थानम्; एवं मण्डलस्य सामात्मकत्वं ध्यातव्यम् । अथ एतस्मिन् मण्डले अर्चिषि तेजसि य एष पुरुषः देवतात्मा वर्तते तस्य स्वरूपाणि यजूंषि इति ध्यातव्यानि; सः यजुरात्मकः पुरुषः; तस्य मण्डलं यजुषा निष्पादितं इति ध्यायेत्; सः आदित्यः यजुरभिमानिदेवतानां लोकः निवासस्थानम् । सा एषा आदित्य-मण्डलरूपा तद्गतार्चिर्भागरूपा तत्रत्यपुरुषरूपा च ऋग्यजुःसामात्मिका त्रयी विद्या एव तपति य एष पुरुषः आदित्यमण्डलमध्ये हिरण्मयः वर्तते ॥

एषः he वै indeed आदित्यः sun, एतत् this मण्डलम् orb तपति shines, तत्र there ताः those ऋचः Ṛks, तत् therefore ऋचा by the Ṛk मण्डलम् orb, collection. सः that (orb) ऋचाम् of the Ṛks

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(Regents of the Ṛk verses) लोकः abode.—अथ then यः that which एषः this एतस्मिन् in this मण्डले in the orb अर्चिः flame दीप्यते shines. तानि they सामानि Sāman chants (like Bṛhat and Rathantara). सः that साम्नाम् of the Sāmans लोकः abode.—अथ then यः he who एषः this one एतस्मिन् in this मण्डले in the orb अर्चिषि in the flame पुरुषः the Person तानि they यजूंषि instances of Yajus. सः he यजुषा by Yajus मण्डलम् orb. सः he यजुषाम् of the instances of Yajus लोकः abode.—सा that एषा this त्रयी threefold विद्या knowledge एव alone तपति shines. यः who एषः this one अन्तः आदित्ये within the sun (सः he) हिरण्मयः golden पुरुषः Person.

1. Verily Āditya is He; This orb of His gives light and heat; The well-known Ṛk verses are there; Therefore the orb is the collection of Ṛks; He is the abode of the Ṛk verses. Now this flame which is shining in the orb of the sun is the collection of Sāman chants; That is the abode of Sāman chants. Now He who is the Person in the flame within the orb of the sun (is to be meditated as) the collection of Yajus; that part of the orb is the collection of Yajus; That is the abode of Yajus. Thus by these three the threefold knowledge alone shines. He who is within the sun is the Golden Person.

[This passage lays down a meditation of the Supreme in the sun. The *Chāndogyopaniṣad* (1. 6. 5-6) states: The white shining of the sun is the Ṛk, the dark, the ultra black, is the

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Sāman; there is the Golden Person, exceedingly brilliant and above all evils, within the sun. The same Upaniṣad (III. 1. 4, III. 2. 3, and III. 3. 3) asserts that the red appearance in the sun is the essence of the *Ṛgveda*, the white appearance is that of the *Yajurveda*, the dark appearance is that of the *Sāmaveda* and the exceedingly dark appearance is that of the *Atharvaveda*. That the Vedas are to be associated with meditation upon the sun is an idea found in many passages of the scriptures. According to Sāyaṇa, Parameśvara, praised as Nārāyaṇa in the previous Section, is described here as the sun. The scriptural view is that every object in the world has three aspects: Adhyātma, Adhidaiva and Adhibhūta. The last of these terms implies the physical aspect of the object: the second one denotes the Divine Power as residing in all the objects; and the first one represents the essence of everything viewed from within as the subject. On this theory Ṛk, Yajus and Sāman (hymns, formulas and chants) have their own devatās or regents. According to Sāyaṇa, the regents of the body of each Veda dwell respectively in the orb of the sun, the flame in it and the Person visible in the orb, in the order of the Vedas. The phrases *ṛcām lokaḥ*, *sāmnām lokaḥ* and *yajuṣām lokaḥ* are explained in the above light as the abode of the regents of the Vedas. All these three are in the orb of the sun and therefore the splendour of the sun is visualised as the glory of the triple knowledge, *trayī vidyā*. Further, the regent of the sun is declared to be the Golden Person. He is identified with the threefold Vedas being the subject-matter taught by them. According to Bhaṭṭabhāskara the Golden Person is the Supreme Lord who has favoured man with the three Vedas shining in the sun. He explains Āditya as *ādau bhavaḥ*—the Lord who was in the beginning. The universe is illumined by His light as coming from the

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sun. The Upaniṣads state that the splendour of the sun really belongs to the Supreme. The passage extolls the three Vedas, whose purpose is to magnify the Supreme Being in order that we might worship Him. As the basis of Bhaṭṭa-bhāskara's interpretation we notice also some difference in the text used by him. He reads *ṛcām maṇḍalam* in the place of *ṛcā maṇḍalam*, inserts *sa sāmnām maṇḍalam* before *sa sāmnām lokaḥ* and omits *sa yajuṣām maṇḍalam*.]

पञ्चदशोऽनुवाकः
SECTION FIFTEEN

आदित्यो वै तेज ओजो बलं यशश्चक्षुः श्रोत्रमात्मा मनो मन्युर्मनुर्मृत्युः सत्यो मित्रो वायुराकाशः प्राणो लोकपालः कः किं कं तत्सत्यमन्नममृतो जीवो विश्वः कतमः स्वयम्भु ब्रह्मैतदमृत एष पुरुष एष भूतानामधिपतिर्ब्रह्मणः सायुज्यꣳ सलोकतामाप्नोत्येतासामेव देवतानाꣳ सायुज्यꣳ सार्ष्टिताꣳ समानलोकतामाप्नोति य एवं वेदेत्युपनिषत् ॥१॥

आदित्यः एव तेजः तेजो भूत्वा तेजयति । ओजः रूपशोभा, बलं प्राणशक्तिः, यशः यागादिनिमित्ता कीर्तिः, चक्षुः दर्शनहेतुः, श्रोत्रं श्रवणहेतुः, आत्मा शरीरं, मनः अन्तःकरणम्, मन्युः क्रोधः, मनुः मननात् ज्ञानयुक्तः, मृत्युः मृत्युदेवता, सत्यः सत्यदेवता, मित्रः मित्रदेवता, वायुः सर्वप्रेरकः समीरणः, आकाशः अवकाशप्रदाता, प्राणः उच्छ्वासादिपञ्चवृत्तिकः, लोकपालः इन्द्राद्यष्टौ, कः प्रजापतिः, किं अनिर्वचनीयं, कं कमनीयत्वात् मुखरूपं तत् परोक्षरूपं, सत्यं सच्च त्यच्च अथवा यथार्थभाषणं, अन्नं भोज्यं, [आयुः जीवद्दशा] अमृतः अमृतत्वहेतुः मोक्षः, जीवः जीवननिमित्तं जीवराशिः वा,

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विश्वः सर्वं जगत् विश्वात्मा वा, कतमः आत्यन्तिकमुखं अथवा निर्धारितुम-शक्यः, स्वयंभुब्रह्म उत्पत्त्यादिवर्जितं ब्रह्म—एतत् सर्वं आदित्य एव । किं च अमृतः एष आदित्यपुरुषः । एषः आदित्यमण्डलस्थः हिरण्मयपुरुषः सर्वेषां भूतानामधिपतिः प्रभुः । यः उपासकः एवमुक्तप्रकारेण वेद ध्यायति सः ब्रह्मणः हिरण्यगर्भस्य सायुज्यं सयुग्भावं सलोकतां एकलोकवासित्वं च प्राप्नोति; एतासामेव इन्द्रादीनां देवतानां सायुज्यं समानैश्वर्यं समानलोकतां वा यथाधिकारं प्राप्नोति । इति उपनिषत् रहस्यभूता विद्या ॥

आदित्यः sun वै verily तेजः energy ओजः splendour बलम् strength यशः renown चक्षुः sight श्रोत्रम् hearing आत्मा body मनः mind मन्युः anger मनुः seer (like Vaivasvatamanu) मृत्युः Death सत्यः the Deity of Truth मित्रः the Deity Mitra वायुः wind आकाशः Ether प्राणः Breath लोकपालः rulers of the world कः Prajāpati किम् the indeterminable suggested by the interrogative. कम् happiness तत् that सत्यम् truth, abstract and concrete universe अन्नम् food [आयुः span of life] अमृतः liberation, what gives Immortality जीवः individual Soul विश्वः universe कतमः the acme of bliss स्वयंभुब्रह्म the self-born Brahma—एतत् all this (gives the sun's forms). एषः this पुरुषः Person अमृतः eternal. एषः he भूतानाम् of creatures अधिपतिः lord. यः he who एवम् thus वेद meditates (सः he) ब्रह्मणः of Hiraṇyagarbha सायुज्यम् union सलोकताम् co-residence आप्नोति attains. एतासाम् of these एव alone देवतानाम् gods (like Indra) सायुज्यम् union सार्ष्टिताम् like-glory समानलोकताम् co-residence आप्नोति attains इति thus उपनिषत् secret knowledge.

1. The sun alone is verily all these:—energy, splendour, strength, renown, sight, hearing, body, mind, anger, Seer, the Deities Death, Satya,

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Mitra, Wind, Ether and Breath, the Rulers of the world, Prajāpati, the Indeterminable One, happiness, that which transcends the senses, truth, food, (span of life,) liberation or Immortality, individual Soul, the Universe, the acme of bliss and the self-born Brahman. This Person in the sun is eternal. He is the Lord of all creatures. He who meditates thus upon Him attains union with Brahman and lives in the same region of enjoyment with Him; he attains union, co-residence and like-enjoyment with these gods in their worlds. The secret knowledge is thus imparted.

[This Section lists various attributes, powers and qualities of the Supreme Person identified with the all-encompassing sun for the purpose of worship and meditation. One may worship Hiraṇyagarbha—the World-Soul here identified with the sun—or the Deities who form His parts, powers and attributes as enumerated here. A worshipper may be a superior aspirant who possesses greater concentration, stronger feeling and better capacity for continuous effort; another may be weak and possessing only an inferior capacity for worship. If the worshipper is of superior calibre he attains identity with the object of his worship; if he is of poor capacity he gets a place in the region of the object of his worship which entitles him to enjoyments similar to those possessed by the God whom he worships. In the Haṁsamantra previously explained on pages 145-149 it has been pointed out that the sun is fit to be worshipped as Brahman. Bhaṭṭabhāskara points out that the Supreme Person has not only revealed the three Vedas through the sun, but also has given all that

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is necessary for the well-being and liberation of creatures. This Section is reminiscent of the *Gītā* chapters nine and ten where the attributes of the Supreme are described for contemplation. The shorter version for which we have the commentary of Bhaṭṭabhāskara and Sāyaṇa has *āyuḥ* inserted after *annam* and before *amṛtam*, *Svayaṁbhūḥ* instead of *Svayaṁbhu* given in the text above, and adds immediately after that word प्रजापतिरिति संवत्सरोऽसावादित्यो यः in the place of ब्रह्मैतदमृतः। Bhaṭṭabhāskara reads also *saṁvatsara* after *prajāpati* and before *iti* and explains सम्यक् वसन्ति अनेन इति विश्वोपादानं ब्रह्म taking *saṁvatsara* as an epithet of the Supreme.]

[घृणिः सूर्य आदित्योमर्चयन्ति तपः सत्यं मधु क्षरन्ति तद्ब्रह्म तदाप आपो ज्योती रसोऽमृतं ब्रह्म भूर्भुवः सुवरोम् ॥२॥

घृणिः दीप्तिमान् अथवा वृष्टिहेतुत्वेन उदकसेचकः, सूर्यः सुवीर्यसम्पन्नः अथवा विश्वप्रेरकः, आदित्यः आदत्ते ग्रसते विश्वं उपसंहारकाले स्वात्मनि इति अथवा सर्वस्य आदिभूतः देवः, ओं प्रणववाच्यं ब्रह्म । तं सर्वे फलार्थिनः अर्चयन्ति । तमुद्दिश्य तपः चरन्ति, सत्यं अनुतिष्ठन्ति, मधु नैवेद्यरूपेण क्षरन्ति समर्पयन्ति । अथवा देवाः तपस्स्वरूपं सत्यात्मकं तं परमेश्वरं अर्चयन्ति । अर्चितः सन् सः फलार्थिभ्यः मधु अमृतं क्षरन्ति [ति] प्रयच्छति । तत् आदित्यरूपं प्रणवोपास्यं ब्रह्म परमतत्त्वम् । तदेव आपः व्याप्तिगुणयुक्तं जगदुपादानं जलरूपं तेजोरूपं रसरूपं अमृतरूपं च भूत्वा सावित्रब्रह्मरूपेण वर्तते । भूः भुवः सुवः इति व्याहृतित्रयेण प्रणवेन च प्रतिपाद्यं तत् ब्रह्म वयं उपास्महे ॥

घृणिः giver of brilliance or water सूर्यः the impeller of the universe, the supreme abode of all energy आदित्यः the first cause ओम् the Supreme denoted by the syllable Om (तम् him

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फलार्थिन: seekers) अर्चयन्ति worship. (देवा: gods) तप: austerity सत्यम् truth (अर्चयन्ति worship). मधु Immortality क्षरन्ति give. तत् that ब्रह्म Supreme; तत् that आप: all-pervasive (cause of the universe); (तत् that) आप: water ज्योति: light रस: flavour अमृतम् ambrosia भू: भुव: सुव: ओम् three vyāhṛti-s and praṇava (denote) ब्रह्म Brahman.

2. Āditya, the supreme cause of the universe, is the giver of light and water and is the source of all energy. He is denoted by the syllable Om. Gods worship Him as Tapas and Truth. (Being worshipped thus) He grants bliss to the worshippers. (Or the worshippers offer honey and sweet offerings to Him.) That form of the sun is Brahman. That is the pervading cause of all. That is water, fire, flavour and ambrosia. The three vyāhṛti-s representing the three worlds and the praṇava representing the cause of the universe denote that Brahman.

[This mantra is given as a single Section in the shorter version immediately after what is printed above as Section Fifteen. I have enclosed this therefore in square brackets to indicate that it does not belong to the longer version. The second half of it embodies the well-known gāyatrī-śiras which forms part of the formula used during prāṇāyāma, the earlier half being the Savitṛgāyatrī. The explanation of it given is as follows: The syllable Om added at the gāyatrī-head represents Parabrahman in the three aspects of Brahmā, Viṣṇu and Śiva responsible for the creation, protection and

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dissolution of the universe. *Āpaḥ* expresses the omnipresent impartite existence which is also the *jyotis* or self-luminous Pure Consciousness. The same Reality is *rasa*—original bliss, and *amṛtam*—Immortality. It is Brahman because It is not limited by time, space and causality. The same Reality is *bhūḥ* being, *bhuvaḥ* the substance of all that exists and *suvaḥ*, the dissolver. The ending praṇava affirms that Parabrahman described as above is the innermost Self or Pratyagātman. During prāṇāyāma, the praṇava with seven vyāhṛti-s measure the inhaling. Gāyatrī headed by praṇava limits the period of retention of breath and siras given here with praṇava spans the breathing out. Both Bhaṭṭabhāskara and Sāyaṇa consider this passage as a formula to be employed for *japa* by those who are incapable of performing the meditation given in the previous Section. The combination *ādityom* is Vedic irregularity; the separate words are *ādityaḥ Om*.]]

षोडशोऽनुवाकः
SECTION SIXTEEN

निधंनपतये नमः । निधंनपतान्तिकाय नमः । ऊर्ध्वाय नमः । उर्ध्वलिङ्गाय नमः । हिरण्याय नमः । हिरण्यलिङ्गाय नमः । सुवर्णाय नमः । सुवर्णलिङ्गाय नमः । दिव्याय नमः । दिव्यलिङ्गाय नमः । भवाय नमः । भवलिङ्गाय नमः । शर्वाय नमः । शर्वलिङ्गाय नमः । शिवाय नमः । शिवलिङ्गाय नमः । ज्वलाय नमः । ज्वललिङ्गाय नमः । आत्माय नमः । आत्मलिङ्गाय नमः । परमाय नमः ।

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परमलिङ्गाय नमः । एतत्सोमस्यं सूर्यस्य सर्वलिङ्गं स्थापयति पाणिमन्त्रं पवित्रम् ॥१॥

निधनं प्रलयः तस्य प्रभुः तस्मै महाप्रलयसाक्षिणे शिवाय नमः । निधनपतेः मरणकर्तुः यमस्य अन्तकाय नमः । ऊर्ध्वाय महदादिसर्वतत्त्वानां उपरिभवाय मायाशक्तियुक्ताय नमः । ऊर्ध्वलिंगाय चिच्छक्त्यवच्छिन्नसदाशिवतत्त्वाय नमः । हितरमणीयरूपाय नमः । कनकनिर्मितलिंगाय नमः । शोभनकान्तये नमः । सुवर्णनिर्मितलिंगाकाराय नमः । द्युलोकसुखरूपाय नमः । देवलोकस्थितलिंगाकाराय नमः । संसारस्य उत्पत्तिरूपाय नमः । भवे संसारे वर्तिभिः पूज्यमानलिंगाकाराय नमः । प्रलयकाले ब्रह्माण्डस्य हिंसकाय नमः । महतः सुखस्य प्रापकस्य शर्वस्य लिङ्गरूपाय नमः । शिवाय नमः । शिवलिंगरूपाय नमः । ज्योतिर्मयाय नमः । ज्योतिर्लिङ्गरूपाय नमः । निखिलजगदात्मकाय नमः । सर्वप्राणिनां आत्मरूपेण हृदयगुहायां लीनतया गम्यमानाय नमः । अनुत्तमाय नमः । मोक्षसाम्राज्ये सदा रममाणाय तदधिपतिरूपाय सर्ववस्तुषु लीनमपि सर्वज्ञत्वात् सर्वतः गम्यमानाय च नमः । एतैः मन्त्रैः सोमस्य उमासहितस्य समस्तदेवानां कारणभूतस्य सूर्यस्य पवित्रं स्मरणमात्रेण पावनं पाणिमन्त्रं पाणौ प्रथमं संस्थाप्य अभिमन्त्रितत्वात् पाणिमन्त्रमिति ख्यातं अथवा त्रयीमयशरीरं सर्वलिङ्गं स्थापयति ॥

1. By these twenty-two names ending with salutations they consecrate the Sivaliṅga for all—the Liṅga which is representative of soma and sūrya, and holding which in the hand holy formulas are repeated and which purifies all.

[Here there are twenty-two salutations suffixed to the twenty-two Divine Names uttered at the time of the consecration of the emblem of Śivaliṅga in a public temple, or at home for private worship, or on the body of a devotee of Śiva. These names are not explained uniformly by the commenta-

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tors. The whole Section has not the confirmation of Bhaṭṭabhāskara and Sāyaṇa. Vīraśaiva texts explain only eleven of these Divine Names in the light of their philosophy and yoga. The anonymous commentary printed in the Ānandāśrama edition attempts to explain each word somehow based on conjecture. The Sanskrit paraphrase given above is based on these two sources.

In the serial order of the text I give an English version of the Names below: 1. The Lord of the dissolution of the universe—Śiva is here considered as the aspect of the Supreme responsible for the final dissolution of the universe. 2. The end-maker or Nidhanapati is Yama who is responsible for the death of all creatures. At the time of universal absorption Śiva alone remains, the whole pantheon of gods including Yama being retracted into Him. To get this meaning, however, we have to suppose that *pata* plus *antika* in the text is *pati* plus *antaka*. 3. The Most High standing at the head of the categories which evolve into the universe, namely Śiva who is the unity of Power and Power-holder. 4. The principle of Sadāśiva embodying the power of Intelligence. 5. He who is beneficial and charming to creatures. 6. He who is visualized as the liṅga made of gold. 7. He who is endowed with attractive splendour. 8. He who is of the form of liṅga made of suvarṇa, here silver. 9. He who is the source of bliss in heaven. 10. He who is worshipped in the paradise as the liṅga established there by the devotees—or He who is worshipped as the divine emblem. 11. He who is the source of the cycle of birth and death. (The *Śvetāśvataropaniṣad* describes Śiva as संसारबन्धस्थितिमोक्षहेतुः) 12. He who is worshipped as the liṅga by human beings. 13. He who is the suppresser of the universe at the time of final dissolution. (Śarva from the root Śṛ to destroy). 14. He who has the shape

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of the liṅga emblem of Śarva, who gives bliss. 15. He who is most auspicious. 16. He who has the form of Śivaliṅga. 17. He who has the form of a flaming splendour. 18. He who has the form of the brilliant liṅga. 19. He who is the Spirit (Ātman) dwelling in all creatures. (The usual form must be *ātmane* in the place of *ātmāya*.) 20. He who is concealed in the heart of all creatures being their inmost Self. 21. He who is unsurpassed. 22. He who is the Supreme Lord of bliss and liberation indicated by the liṅga emblem.

The term liṅga in Sanskrit means an indicatory mark or emblem which symbolically represents that for which it stands. Śivaliṅga represents the Supreme Being denoted by the word Rudra Mahādeva. The *Chāndoyga* III. 19. 1 describes that the whole universe was hatched out of a golden egg which lay a complete year before it brought forth offspring. The spherical dome of the heavens above, appearing to us capping the earth on which we live, may be likened to an enormous semisection of an egg containing the world. Perhaps this golden egg lended itself to be fancied as the visible symbol of the limitless all-inclusive Divine Reality into which the manifold universe was believed to be reabsorbed at the end. The liṅga which is worshipped by the devotee of Śiva is but a handy replica or a convenient dimunitive form of the universal semispherical emblem of the Unlimited. Śivaliṅga may be carved out of stone, naturally found as stalagmite, or shaped out of gold, metal and the like. The liṅga, therefore, is a symbol concealing a truth behind. This word occurring in various compound names above are to be interpreted in the light of the tradition behind the word. For further details about Sivaliṅga and its worship the Purāṇas and Āgamas may be consulted.]

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सप्तदशोऽनुवाकः

SECTION SEVENTEEN

**सद्योजातं प्रपद्यामि सद्योजाताय वै नमो नमः ।
भवे भवे नातिभवे भवस्व मां । भवोद्भवाय नमः ॥१॥**

सद्य एवाविर्भूतं प्रपञ्चोन्मेषहेतुं सद्योजाताभिधानं सिसृक्षोः देवस्य पश्चिमवक्त्रं तद्विशिष्टं परमेश्वरं प्रपद्यामि भजे । तस्मै तुभ्यं सद्योजाताय प्रसादनार्थं प्रणिपातं करोमि । हे देव, भवे भवे तत्तजन्मनिमित्तं मां न भवस्व न प्रेरय; अतिभवे अपवर्गनिमित्तं भवस्व प्रेरय । (भवं अतिक्रान्तः अतिभवः अर्थात् अपवर्गः ।) एवं भूताय भवस्व संसारस्य उद्भावयित्रे अत एव तस्य निरोधकाय च तुभ्यं नमः ॥

सद्योजातम् Sadyojāta प्रपद्यामि I take refuge in. सद्योजाताय to Sadyojāta वै verily नमः salutation नमः salutation. भवे भवे in each birth माम् me न not भवस्व consign. अतिभवे condition beyond birth, liberation भवस्व impel, guide. भवोद्भवाय to the creator of rebirth, saṁsāra नमः salutation.

1. I take refuge in Sadyojāta. Verily I salute Sadyojāta again and again. O Sadyojāta, do not consign me to repeated birth; lead me beyond birth, into the state of bliss and liberation. I bow down to Him who is the source of transmigratory existence.

[These and the succeeding four formulas of salutation and prayer are called Pañcabrahmamantra-s, employed in the worship and meditation of Mahādeva visualized as having five faces turned towards the four quarters and up. These

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are also prescribed for japa by a person who desires divine illumination. The term *Sadyojāta* literally means he who is born today. The Lord described here is the embodiment of all knowledge. His westward face is supposed to be responsible for the evolution of the universe from the unevolved condition. When this face is *pratyagvṛtti* (out-turned) the cycle of birth and death begins to turn and sustains creation. When it is *prāgvṛtti* (in-turned) Mahādeva grants Release. That aspect of Mahādeva, which is responsible for saṁsāra is called *Sadyojāta*. The worshipper who has realised the the limitations and miseries of the world, therefore, prays to *Sadyojāta*: May He not consign me any more to the round of birth and death, but lift me out of it and set me on the path of Release. He who binds the jīva with His delusive power alone can give him Release: and the helpless bound Soul has nothing with him to buy his release except humility, self-surrender, self-abnegation and continuous aspiration implied in the word *namaḥ*.]

अष्टादशोऽनुवाकः

SECTION EIGHTEEN

वामदेवाय नमो ज्येष्ठाय नमः श्रेष्ठाय नमो रुद्राय नमः कालाय नमः कलविकरणाय नमो बलविकरणाय नमो बलाय नमो बलप्रमथनाय नमः सर्वभूतदमनाय नमो मनोन्मनाय नमः ॥१॥

सुन्दरदीप्यमानरूपाय नमः । सर्वजगत्प्रथमभवाय नमः । प्रशस्ततमाय नमः । संहारकाले रोदकाय नमः । आयुःक्षयहेतुत्वेन कालरूपाय नमः

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कलयतीति कलः अर्थात् अव्यक्तविकारः तस्य विकर्ता विविधविशेषाणां कर्ता तस्मै नमः । बलस्य वैचित्र्यसम्पादकाय नमः । सकलशक्त्युत्पत्तिहेतवे नमः । स्वेच्छया सर्वशक्तिसंहर्त्रे नमः । सर्वभूतानां दमयित्रे नियन्त्रे नमः । मनसः उन्मानयित्रे उद्बोधकाय चैतन्योद्दीपकाय नमः ॥

1. Salutation to Vāmadeva. Salutation to Jyeṣṭha. Salutation to Śreṣṭha. Salutation to Rudra. Salutation to Kāla. Salutation to Kalavikaraṇa. Salutation to Balavikaraṇa. Salutation to Bala. Salutation to Balapramathana. Salutation to Sarvabhūtadamana. Salutation to Manonmana.

[These eleven salutations are subjoined to eleven Divine Names describing the northward face of Mahādeva. The Names in their numerical order of occurrence are now interpreted: 1. The beautiful and shining One or (taking the sense of generous for *vāma*) the generous God. 2. The Eldest, existing before creation. 3. The most worthy and excellent. 4. He who causes creatures to weep at the time of dissolution. 5. He who is the Power of time responsible for the evolution of Nature. 6. He who causes changes in the evolution of the universe beginning with Prakṛti (taking *Kala* as abbreviation of *Kalila*.) 7. He who is the producer of varieties and degrees of strength. 8. He who is the source of all strength. 9. He who suppresses all power at the time of retraction. 10. The Ruler of all the created beings. 11. He who is the kindler of the light of the soul. Bhaṭṭabhāskara notices only nine names omitting Sreṣṭha and Bala. Sāyaṇa gives ten names omitting only Bala and says that these names represent the consorts or nine *Pīṭhaśakti*-s of Mahādeva who is himself represented as Vāmadeva.]

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एकोनविंशोऽनुवाकः
SECTION NINETEEN

अघोरेभ्योऽथ घोरेभ्यो घोरघोरतरेभ्यः ।
सर्वतः शर्व सर्वेभ्यो नमस्ते अस्तु रुद्ररूपेभ्यः ॥१॥

अथ अघोरेभ्यः भक्ताभीष्टदानानुकूलतया शान्तेभ्यः सात्त्विकेभ्यः, राजसत्वात् उग्रेभ्यः, तामसत्वात् घोरेभ्योऽपि घोरतरेभ्यः, हे शर्व परमेश्वर, ते त्वदीयेभ्यः अंशेभ्यः सर्वेभ्यः रुद्ररूपेभ्यः सर्वतः सर्वप्रकारं शिरसा वाचा मनसा सर्वेषु देशेषु कालेषु च नमः अस्तु ॥

1. Now, O Sarva, my salutations be at all times and all places to Thy Rudra forms, benign, terrific, more terrific and destructive.

[Uttering this mantra one salutes Mahādeva's southward face and the aspect called Aghoraśiva or Dakṣiṇāmūrti. Rudra is the Supreme Lord dwelling in all created beings. He is endowed with many forms that are either sāttvika, rājasa or tāmasa called here respectively as *aghora*, *ghora* and *ghoratara*. I have preferred the text of the shorter version which is accepted by Bhaṭṭabhāskara and Sāyaṇa, slightly departing from the usual practice, because the reading सर्वेभ्यः सर्वशर्वेभ्यः in the longer version appears to be corrupt and not vouched for by any authoritative commentator.]

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विंशोऽनुवाकः

SECTION TWENTY

तत्पुरुषाय विद्महे महादेवाय धीमहि । तन्नो रुद्रः प्रचोदयात् ॥१॥

[For meaning and translation of this stanza see Section One stanza Twenty-three. Here this gāyatrī is reproduced to worship and meditate upon the eastward face of Mahādeva.]

एकविंशोऽनुवाकः

SECTION TWENTY-ONE

ईशानः सर्वविद्यानामीश्वरः सर्वभूतानां ब्रह्माधिपतिर्ब्रह्मणोऽधिपतिर्ब्रह्मा शिवो मे अस्तु सदाशिवोम् ॥१॥

सर्वविद्याशरीरत्वात् सकलविद्यानां प्रेरकः, सर्वभूतानां ईश्वरः नियामकः, ब्रह्मणः वेदस्य अधिपतिः पालकः अथवा ब्रह्म च अधिपतिश्च अर्थात् सर्वात्मना परिवृढः, ब्रह्मणः हिरण्यगर्भस्य पतिः, ब्रह्मा परमात्मा विश्वाधिकं परं वस्तु, मे मदनुग्रहाय शिवः शान्तः अस्तु । स एव सदाशिवः ओं अहं भवामि इति ॥

सर्वविद्यानाम् of all knowledge ईशानः ruler सर्वभूतानाम् of all created beings ईश्वरः controller ब्रह्माधिपतिः the preserver of the Vedas ब्रह्मणः of Hiranyagarbha अधिपतिः overlord ब्रह्मा (ब्रह्म) the Supreme मे for me शिवः benign, peaceful अस्तु be. (सः he) सदाशिवः the ever auspicious one ओम् (is the Supreme denoted by) Praṇava.

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1. May the Supreme who is the ruler of all knowledge, controller of all created beings, the preserver of the Vedas and the one overlord of Hiraṇyagarbha, be benign to me. I am the Sadāśiva described thus and denoted by Praṇava.

[This is the mantra prescribed for the worship and meditation of Mahādeva as ūrdhvavaktra i.e., with upturned face. The expression *sadāśivom* stands for *sadāśivaḥ om.*]

द्वाविंशोऽनुवाकः

SECTION TWENTY-TWO

नमो हिरण्यबाहवे हिरण्यवर्णाय हिरण्यरूपाय हिरण्य-पतयेऽम्बिकापतय उमापतये पशुपतये नमो नमः ॥१॥

हिरण्यबाहवे हिरण्याभरणालङ्कृतहस्ताय अर्थात् हिरण्यसवर्णसर्वाङ्गाय, हिरण्यवर्णाय हिरण्यवत् दुर्लभाः वर्णाः वेदाक्षराणि यस्मादुत्पद्यन्ते तस्मै, हिरण्यरूपाय तेजोमयाय, हिरण्यपतये हितरमणीयानामर्थानां स्वामिने अथवा अस्मदीयहिरण्यादिदुर्लभवस्तूनां पालकाय, अम्बिकायाः जगन्मातुः भर्त्रे, उमायाः ब्रह्मविद्यात्मकशरीरायाः स्वामिने, पशुपतये आब्रह्मस्तम्बपर्यन्तानां पशूनां नायकाय महादेवाय पुनः पुनः नमः अस्तु ॥

1. Salutations again and again to Hiraṇyabāhu, Hiraṇyavarṇa, Hiraṇyarūpa, Hiraṇyapati, Ambikāpati, Umāpati, Paśupati.

[This is again another mantra employed in the worship and meditation of Mahādeva and for salutation to Him. It contains seven epithets of Śiva. Each one of them is tradi-

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tionally explained in the following order of occurrence in the formula: 1. One who has ornaments of gold on the arms, or possessing a form having the golden hue. 2. He who is the source of the syllables of the Vedas which are as precious as gold. 3. He who is shining in splendour. 4. The Lord of riches wholesome and charming. 5. The consort of Ambikā, the Mother of the universe. 6. The master of Umā, Brahmavidyā personified as such. 7. The Lord of all created beings. Of these seven names, 1. 4, 5 and 6 alone are in the shorter version and confirmed by Bhaṭṭabhāskara and Sāyaṇa. According to Bhaṭṭabhāskara. Paraśakti when She projects Herself as the universe, is called *Ambikā* and when She retracts the universe into Herself at the end of a cosmic cycle She is called *Umā*. The Vedas, according to the meaning given above. are supposed to be precious and dear not only because of their intrinsic value as divine revelation, but also because of the great difficulty in acquiring them after long and exacting service in the preceptor's residence.]

त्रयोविंशोनुवाकः

SECTION TWENTY-THREE

ऋतँ सत्यं परं ब्रह्म पुरुषं कृष्णपिङ्गलम् ।
ऊर्ध्वरेतं विरूपाक्षं विश्वरूपाय वै नमो नमः ॥१॥

परं सर्वस्मादुत्कृष्टं ब्रह्म परमार्थवस्तु ऋतं सत्यं अत्यन्तसत्यम् । तादृशं ब्रह्म जगदनुग्रहाय दक्षिणे महेश्वरभागे कृष्णवर्णः वामे उमाभागे पिङ्गलवर्णश्च सन् कृष्णपिङ्गलं, योगेन ब्रह्मरन्ध्रे स्वकीयस्य रेतसः धृतत्वात् उर्ध्वरेतं,

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त्रिनेत्रत्वात् विरूपाक्षं, पुरुषं पुरुषरूपं च भवति । तस्मै विश्वरूपाय सर्वजगद्ात्मकाय एव नमस्काररततिः अस्तु ॥

परम् Supreme ब्रह्म Brahman ऋतं सत्यम् the Supreme Truth कृष्णपिङ्गलम् dark blue and reddish brown in hue ऊर्ध्वरेतम् absolutely chaste विरूपाक्षम् possessing uncommon eyes (three in number) पुरुषम् the person. विश्वरूपाय of the universal form (तस्मै to Him) वै alone नमः नमः many salutations

1. Supreme Brahman, the Absolute Reality, has become an androgynous Person in the form of Umāmaheśvara, dark blue and reddish brown in hue, absolutely chaste and possessing uncommon eyes. Salutations to Him alone who is the Soul of the universe or whose form is the universe.

[This mantra occurs in the shorter version immediately after the Nārāyaṇānuvāka (Pages 175-191). It is employed for japa when one is prostrating oneself reverently before the Deity whom one worships. The translation given above is based upon Sāyaṇa who takes *ṛtam* as adjectival and *satyam* as substantival and explains that while the term *satyam* alone denotes pragmatic truth, when qualified by *ṛtam* it conveys the idea of the Absolute Truth which is Parabrahman. The term Brahman in neuter stands for the Absolute Reality. Here the word Puruṣa and its qualifications also are unusually given in the neuter form. This fact stresses the identity of the personal and impersonal, conditioned and unconditioned, aspects of the Divine Reality. Bhaṭṭabhāskara interprets this verse in a slightly different light: It is employed for japa, meditation and repetition when *homa* is performed by those who seek welfare in this world or desire the bliss of Release.

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Further, it describes the Divine Person who is the goal of the religious quest. The term *Ṛtam* is analysed also as:— ऋतीयते विश्वं अनुगृह्णाति इति ऋतम्—the Compassionate form of the Divine Person who is also *Satyam* because He is conducive to the highest good—सति साधु, सते हितम्. The *Param Brahma* is *Puruṣa* because He fills and protects all. When He takes a body, that body is produced and developed by the paternal and maternal seed represented as *kṛṣṇa* and *piṅgala* which combination implies also *Paraśiva* and *Paraśakti*. The term *ūrdhvaretam* which should be *ūrdhvaretasam* in the usual language is interpreted as the transcendent form of the Divine. The word *retas* is taken in the sense of the change and growth which a seed undergoes and therefore it is applied to the evolving universe. *Ūrdhvaretas* is then the Divine Principle transcending the evolutionary process of creation. Sāyaṇa explains that Śiva being yogīśvara holds His *retas* in Brahmarandhra by the power of yoga; and that *ūrdhvaretas* is therefore an epithet of Śiva.]

चतुर्विंशोऽनुवाकः
SECTION TWENTY-FOUR

सर्वो वै रुद्रस्तस्मै रुद्राय नमो अस्तु । पुरुषो वै रुद्रः सन्महो नमो नमः । विश्वं भूतं भुवनं चित्रं बहुधा जातं जायमानं च यत् । सर्वो ह्येष रुद्रस्तस्मै रुद्राय नमो अस्तु ॥

रुद्र एव सर्वः सर्वशरीरान्तर्यामि, तस्मै सर्वात्मकाय रुद्राय प्रह्वीभावं कुर्मः । चिदात्मकः यः पुरुष प्रतिशरीरं विद्यमानः स एव रुद्रमूर्तिः सच्छब्द-वाच्यं महः, तस्मै महसे तेजसे पुनः पुनः नमस्कारः अस्तु । विश्वरूपेण

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भूतरूपेण अर्थात् जीवरूपेण च बहुधा जातं जायमानं च यत् चित्रं भुवनं अस्ति तत् एतत् सर्वं एषः रुद्रः एव, तस्मै रुद्राय नमः अस्तु ॥

रुद्रः Rudra वै verily सर्वः all तस्मै to him रुद्राय to Rudra नमः salutation अस्तु be. पुरुषः the Soul वै verily रुद्रः Rudra सत् being महः light. (तस्मै to him) नमः नमः again and again salutation. विश्वम् material universe भूतम् created beings बहुधा variously जातम् produced जायमानम् is being produced च and यत् whatever चित्रम् manifold भुवनम् world सर्वः all एषः this रुद्रः Rudra हि indeed. तस्मै to Him रुद्राय to Rudra नमः salutation अस्तु be.

1. All this verily is Rudra. To Rudra who is such we offer our salutation. We salute again and again that Being, Rudra, who alone is the light and the Soul of creatures. The material universe the created beings and whatever there is manifoldly and profusely created in the past and in the present in the form of the world, all that is indeed this Rudra. Salutations be to Rudra who is such.

[Rudra is described as Aṣṭamūrti pervading the whole universe in the later scriptures. This is a mantra saluting Him in this universal aspect. The purpose for which this mantra is employed is the same as that of the immediately preceding ones.]

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पञ्चविंशोऽनुवाकः

SECTION TWENTY-FIVE

कद्रुद्राय प्रचेतसे मीढुष्टमाय तव्यसे । वोचेम शंतमꣳ हृदे । सर्वो ह्येष रुद्रस्तस्मै रुद्राय नमो अस्तु ॥१॥

प्रचेतसे प्रकृष्टज्ञानयुक्ताय मीढुष्टमाय जगत्पित्रे अथवा कामानां अतिशयेन प्रदात्रे तव्यसे अतिशयशक्तियुक्ताय अथवा स्तोतुं योग्याय हृदे हृदिस्थिताय अत एव तद्रूपाय कद्रुद्राय श्लाघनीयस्तोत्रयुक्ताय रुद्राय शन्तमं अतिशयेन सुखकरं अथवा सुखसाधनतमं स्तोत्रं वोचेम ब्रूमहे । सर्वोऽपि एषः रुद्रः । तादृशाय सर्वात्मकाय रुद्राय नमः अस्तु ॥

प्रचेतसे to him who is endowed with the highest knowledge मीढुष्टमाय to him who rains objects desired by the worshippers most excellently तव्यसे to him who is more powerful or worthy of praise हृदे to him who is dwelling in the heart कद्रुद्राय to Rudra who is worthy of praise शन्तमम् conferring happiness in the highest degree वोचेम we utter, sing. सर्वः all हि indeed एषः this रुद्रः Rudra तस्मै to Him नमः salutation अस्तु be.

1. We sing a hymn that confers on us happiness in the highest degree to Rudra who is worthy of praise, who is endowed with the highest knowledge, who rains objects to the worshippers most excellently, who is more powerful and who is dwelling in the heart. Indeed all this is Rudra. Salutations be to Rudra who is such.

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[The term *kadrudra* is taken to be an adjectival compound, *kad* being derived from the root *kath* denoting praise. This Mantra is found also at *Ṛgveda* I. 43. 1 where Sāyaṇa takes '*kad*' as an adverb meaning when (kada). The translation accordingly will be: When will I recite this hymn to Rudra who is supremely bliss-conferring, who is most wise, who is supremely great, who is the giver of all desires and who is dwelling in our heart! *Mīḍhuṣṭama* is the superlative form of *mīḍhvas*, traced to the root *Mih* to rain. Sāyaṇa takes *tavyas* as a disguise of the word *stavya* while Bhaṭṭabhāskara equates it with *tavīyas* the comparative form of *tavas* strength or power. This mantra serves the same purpose as the previous one.]

षड्विंशोऽनुवाकः
SECTION TWENTY-SIX

यस्य॒ वैक॑ङ्कत्यग्निहोत्र॒हव॑णी भव॑ति॒ [प्रति॑ष्ठित॒ाः] प्रत्ये॒वास्याहु॑तयस्तिष्ठ॒न्त्यथ॒ो प्रति॑ष्ठित्यै ।।२।।

यस्य अग्निहोत्रिण: विकङ्कतीवृक्षनिर्मिता अग्निहोत्रहवनार्था दर्वी भवति अस्य आहुतय: [प्रतिष्ठिता: प्रक्षिप्ता: सत्य:] प्रतितिष्ठन्ति एव फलसाधनत्वस्वरूपात् न प्रच्यवन्ते । अथो अपि च अस्य यजमानस्य प्रतिष्ठित्यै चित्तशुद्धिद्वारा तत्त्वज्ञानप्रतिष्ठार्थं संपद्यन्ते ॥

यस्य he whose वैकङ्कती of *Vikaṅkata* (Flacourtia Spida) tree अग्निहोत्रहवणी sacrificial ladle used in the rite known as Agnihotra भवति is, अस्य his आहुतय: oblations [प्रतिष्ठिता: having been offered] प्रतितिष्ठन्ति become effective एव certainly. अथो further प्रतिष्ठित्यै for establishment (भवन्ति become).

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1. He who has the sacrificial ladle made of *Vikaṅkata* (Flacourtia Spida) tree for his Agnihotra rite offers oblations effective in producing the desired fruit. Further, these oblations contribute to establish (his spiritual knowledge through the generation of mental purity).

[This passage lays down the substance of the sacrificial ladle proper for Agnihotra. From some other liturgical part of the Veda this sentence is extracted here to serve as a specimen in order to indicate that the entire range of scripture-ordained duties from Agnihotra to Sattrayāga help a seeker after liberation in bringing about mental purity essential for the attainment of his goal. The longer version presents the text omitting the word enclosed in square brackets.]

सप्तविंशोऽनुवाकः
SECTION TWENTY-SEVEN

कृणुष्व पाज इति पञ्च ॥१॥

[Five mantras commencing with the lemma *kṛṇuṣva pāja* are only indicated in the texts by reference to index words. They are recited for effecting the destruction of hostile influences. They are from the *Taittirīyasaṁhitā* I. 2. 14. Originally they are from the *Ṛgveda* IV. 4. 1-5. Vāmdeva is the Ṛṣi, Agni is the deity and bhuriḳ paṅkti is the metre of this group. The extract in full reads as follows:

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कृणुष्व पाजः प्रसितिं न पृथ्वीं याहि राजेवामवाँ इभेन ।
तृष्वीमनु प्रसितिं द्रूणानोऽस्तासि विध्य रक्षसस्तपिष्ठैः
॥१॥
तव भ्रमास आशुया पतन्त्यनु स्पृश धृषता शोशुचानः ।
तपूंष्यग्ने जुह्वा पतङ्गानसंन्दितो वि सृज विष्वगुल्काः॥२॥
प्रति स्पशो विसृज तूर्णितमो भवा पायुर्विशो अस्या अदब्धः ।
यो नो दूरे अघशंसो यो अन्त्यग्ने माकिष्टे व्यथिरादधर्षीत् ॥
उदग्ने तिष्ठ प्रत्या तनुष्व न्यमित्राँ ओषतात्तिग्महेते ।
यो नो अरातिं समिधान चक्रे नीचातं धक्ष्यतसं न शुष्कम् ॥
ऊर्ध्वो भव प्रति विध्याध्यस्मदाविष्कृणुष्व दैव्यान्यग्ने ।
अवस्थिरा तनुहि यातुजूनां जामिमजामिं प्रमृणीहि
शत्रून् ॥]

अष्टाविंशोऽनुवाकः
SECTION TWENTY-EIGHT

अदितिर्देवा गन्धर्वा मनुष्याः पितरोऽसुरास्तेषाꣳ सर्व भूतानां माता मेदिनी महती मही सावित्री गायत्री जगत्युर्वी पृथ्वी बहुला विश्वा भूता कतमा काया सा सत्येत्यमृतेति वासिष्ठः ॥१॥

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अदितिः अखण्डनीया पृथिवी । देवाः गन्धर्वाः मनुष्याः पितरः असुराः इत्येवं पञ्च जातिविशेषाः अन्येषामपि पृथिवीसंभूतानां उपलक्षणभूताः अदितेः रूपा एव । तेषां सर्वभूतानां इयं पृथिवी मातृवत् साक्षात् परम्परया च पोषयित्री । एवंभूता अदितिः मेदिनी मेदस्विनी कठिना अथवा स्नेहवती, महती गुणाधिका, मही पूजिता, सावित्री सवितुः अन्तर्यामिणः संबन्धिनी, गायत्री गातव्या अथवा उपासकानां रक्षित्री, जगती अविच्छेदेन गच्छन्ती जगदाश्रय-भूता, उर्वी अनेकसस्याढ्या, पृथ्वी विस्तीर्णा, बहुला बह्वर्थयुक्ता, विश्वा सर्वात्मिका, भूता महाभूतात्मिका, कतमा अतिशयेन सुखरूपा काया प्राणिदेह-रूपेण परिणता, सा प्रसिद्धा, सत्या अविपर्यस्तस्वभावा व्यवहारदशायां बाधारहिता इति हेतोः अमृता आपेक्षिकनित्या इति वसिष्ठः मन्त्रद्रष्टा आह ॥

अदितिः Aditi देवाः gods गन्धर्वाः celestial minstrels मनुष्याः men पितरः departed ancestors असुराः demons तेषाम् their सर्व-भूतानाम् of all the creatures माता mother, protector. मेदिनी possessed of hardness, cohesive महती excellent मही honoured सावित्री belonging to the indwelling Divine Spirit गायत्री fit to be praised जगती support of all, contingent उर्वी rich in crops पृथ्वी broad बहुला possessing a wealth of objects विश्वा universal भूता comprising of the primary element कतमा exceedingly blissful काया transformed into the bodies of creatures सा illustrious सत्या enduring इति hence अमृता (relatively) endless इति thus वसिष्ठः the sage Vasiṣṭha (declared).

1. The sage Vasiṣṭha declared that Aditi is the Mother and protector of gods, of celestial minstrels, of men, of departed ancestors, of demons and others; that she is possessed of hardness or cohesiveness, that she is excellent and

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honoured, that she belongs to the Divine Spirit, that she is fit to be praised, contingent and supporting all, that she is rich in crops, broad and possessing a wealth of objects, that she is universal and comprising of the primary element, that she is exceedingly blissful, transformed into the bodies of creatures, illustrious, enduring and hence immortal.

[While the word Bhūmi denotes the earth, here the term Aditi refers to the deity embodied by it. This passage is a praise of the Supreme as the Deity of the Earth. The word Aditi is derived from the root दो meaning to divide and generally it is applied to the Deity of the heavens comprising of unlimited space. Here it is taken to denote the Earth. The reading *mahatā* in the place of *mahatī* is not admitted by Bhaṭṭabhāskara and Sāyaṇa. For a similar eulogy of Aditi see *Ṛgveda* I. 89. 10.]

एकोनत्रिंशोऽनुवाकः

SECTION TWENTY-NINE

आपो वा इदꣳ सर्वं विश्वा भूतान्यापः प्राणा वा आपः पशव आपोऽन्नमापोऽमृतमापः सम्राडापो विराडापः स्वराडापश्छन्दाꣳस्यापो ज्योतीꣳष्यापो यजूꣳष्यापः सत्यमापः सर्वा देवता आपो भूर्भुवः सुवराप ओम् ॥१॥

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इदं सर्वं दृश्यमानं जगत् आपः एव । विश्वानि भूतानि प्राणिशरीराणि अपि जलाधीनत्वात् रेतःकार्यत्वाद्वा आपः एव । शरीरवर्तिनः प्राणा अपि जलविरहे प्राणविच्छेददर्शनात् आप एव । पशवः अपि जलाधीनप्राणत्वात् आपः एवः । व्रीहियवादिकं अन्नमपि उदकमूलकमेव । देवोपजीव्यं अमृतं अपि जलपरिणामेन भवति । सम्राट् सूत्रात्मा हिरण्यगर्भः, विराट् ब्रह्माण्डदेहः पुरुषः, स्वराट् अव्याकृताभिमानी ईश्वरः गायत्र्यादीनि छन्दांसि आदित्यादीनि ज्योतींषि अनियताक्षरमन्त्ररूपाणि यजूंषि यथाभूताभिधानरूपं सत्यं इन्द्रादयः सर्वे देवाः भूर्भुवः सुवरिति त्रयो लोकाः एवमादयः सर्वेऽपि पदार्थाः आपः एव इति स्तूयन्ते । अपां मूलकारणं प्रणवप्रतिपद्यं ब्रह्मैव ॥

1. Verily all this is water. All the created beings are water. The vital breaths in the body are water. Quadrupeds are water. Edible crops are water. Ambrosia is water. Samrāṭ is water. Virāṭ is water. Svarāṭ is water. The metres are water. The luminaries are water. Vedic formulas are water. Truth is water. All deities are water. The three worlds denoted by *Bhūḥ*, *Bhuvaḥ* and *Suvaḥ* are water. The source of all these is the Supreme, denoted by the syllable 'Om'.

[This mantra refers to water as a Deity. The Supreme Being is here eulogised as water. The Deity of water is supplicated to avert dryness and to cause rain. Bhaṭṭabhāskara transposes *annam*, and *amṛtam* and omits *yajūṃṣi*. He interprets *Samrāṭ* as perpetually shining, *Virāṭ* as manifoldly shining and *Svarāṭ* as self-luminous.]

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त्रिंशोऽनुवाकः

SECTION THIRTY

आपः पुनन्तु पृथिवीं पृथिवी पूता पुनातु माम् ।
पुनन्तु ब्रह्मणस्पतिर्ब्रह्मपूता पुनातु माम् ॥१॥
यदुच्छिष्टमभोज्यं यद्वा दुश्चरितं मम ।
सर्वं पुनन्तु मामापोऽसतां च प्रतिग्रहः स्वाहा ॥२॥

आपः पृथ्व्यंशबहुलं स्थूलशरीरं शोधयन्तु । सा च पृथिवी अद्भिः पूता सती मां लिंगशरीरोपाधिकं जीवं तद्गतमालिन्यनिरासनेन पुनातु । ब्रह्मणस्पतिः चतुर्मुखस्य वेदस्य वा पतिः परमात्मा मां पुनातु । अथवा एताः आपः वेदस्य प्रतिपादकं आचार्यं पुनन्तु । ब्रह्मपूता परमात्मना शोधिताः आपः मां पुनन्तु । अथवा आचार्योपदिष्टं स्वयंपूतं सत् ब्रह्म वेदः मां पुनातु । यत् मम संबन्धि अप्रायत्यकरणं अन्यभुक्तावशिष्टस्वीकारादि उच्छिष्टं अभोज्यं केशकीटादिदुष्टान्नभोजनं यद्वा अन्यदपि शास्त्रप्रतिषिद्धं पापमस्ति तत्सर्वं असतां धर्मरहितानां प्रतिग्रहं मां च आपः पुनन्तु । तदर्थं इदमुदकं मयि सुहुतमस्तु ॥

आपः water पृथिवीम् earth, the physical body predominantly composed of earth पुनन्तु may cleanse, may purify. पूता purified पृथिवी earth माम् me पुनातु may purify. ब्रह्मणस्पतिः Supreme Reality पुनन्तु (पुनातु) may purify. पूता (पूतम्) purified ब्रह्म Veda माम् me पुनातु may purify. यत् which मम my उच्छिष्टम् defilement अभोज्यम् prohibited eating यद्वा if there is any दुश्चरितम् misconduct सर्वम् all असताम् from disapproved people प्रतिग्रहम् acceptance of gift माम् me च and आपः water पुनन्तु may purify स्वाहा Hail.

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1-2. May this water cleanse my physical body that is made of earthy substances. Thus purified, may the earthy body purify me, the Soul within. May this water purify the guardian of the Vedas, my preceptor. May the purified Vedas taught by the purified teacher purify me. (Or may the Supreme purify me. May the water purified by the Supreme purify me.) My defilement, repast on prohibited food and misconduct if any, and the sin accruing from the acceptance of gifts from persons disapproved by the scripture—from all these may I be absolved. May the waters purify me. Hail!

[This Section consisting of two stanzas supplies the formulas employed for purifying ceremoniously a quantity of water taken through the mouth as a part of the midday devotion and also for ācamana during bath. Here again the water stands for both, the element and the Deity. Intoning this mantra the twice-born drinks little water in the prescribed form with the following ideas in mind: May I become fit to enjoy the bliss of liberation here in this life through the realisation of the Supreme. For that may I receive instruction, and practise reflection and contemplation upon the final teachings of the Vedas with my mind and body cleansed of all impurities and sins. The prayer in the text is built up by a number of clauses. The importance of physical purity comes first. Water purifies the human body which is perpetually rendered unclean by exudations. A clean body is an aid for a pure mind. The second line offers a problem of grammatical concord which is somehow overcome by taking

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arbitrarily the plural verb to be singular in sense or by taking the nominative to be accusative *i.e.*, ब्रह्मणः पतिः मां पुनातु or आपः ब्रह्मणः पतिं पुनन्तु. In the first case *Brahmaṇaḥ patiḥ* is the Lord who is the four-faced Brahmā, here the Supreme, who is entreated to purify the performer. In the second case, as Sāyana points out, *Brahmaṇaspati* is the preceptor who is purified by the water and so he purifies the pupil. The second stanza is both a prayer and an expiation for transgressions of the individual and collectivity. Scrupulous avoidance of offences against the accepted code of religious conduct is possible only for the thoughtful and the painstaking aspirants. Consciousness of the intrusion of sin necessitates such a penitent prayer as this. Food defiled by others by intention or by contact is unfit for sacramental worship. In peril one may be compelled to take unclean food. The man behind the gift exerts an influence over the enjoyer of it often in an invisible manner. Hence religious people who insist in right living do not welcome gifts from disapproved people. Life is beset with these and many other offences against holy regulations and so daily expiations and resolutions are provided in the routine of devotion.]

एकत्रिंशोऽनुवाकः

SECTION THIRTY-ONE

अग्निश्च मा मन्युश्च मन्युपतयश्च मन्युंकृतेभ्यः । पापेभ्यो रक्षन्ताम् । यदह्ना पापमकार्षम् । मनसा वाचा हस्ताभ्याम् । पद्भ्यामुदरेण शिश्ना । अहस्तदवलुम्पतु ।

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यत्किञ्चं दुरितं मयिं । इदमहं माममृतयोनौ । सत्ये ज्योतिषि जुहोमि स्वाहा ॥१॥

अग्निश्च मन्युश्च मन्युपतयश्च देवाः मां मन्युकृतेभ्यः पापेभ्यः रक्षन्ताम् । अह्ना अतिक्रान्ते अहनि यत् पापं मनसा प्रतिषिद्धचिन्तनादिभिः वाचा प्रतिषिद्धोच्चारणादिभिः हस्ताभ्यां निष्फलक्रियादिभिः पद्भ्यां अनाक्रमितव्यक्रमणादिभिः उदरेण अभोज्यभोजनेन शिश्नेन अगम्यागमनेन च कृतवानस्मि तत् सर्वं अहः अहरभिमानी देवः अवलुम्पतु नाशयतु । प्राग्जन्मनि सञ्चितं अनिर्ज्ञातसाधनं कृतं करिष्यमाणं च अन्यदपि यत्किंचित् दुरितं पापं मयि तिष्ठति इदं पापजातं मां तस्य कर्तारं च लिंगशरीररूपं अमृतयोनौ अमृतकारणे अथवा मरणरहिते जगत्कारणे स्वयंप्रकाशे सत्ये जुहोमि प्रक्षिपामि । अनेन होमेन पापजातं भस्मीकरोमि ॥

अग्नि: Fire च and मन्यु: Anger, longing fervour च and मन्युपतय: the guardians of manyu च and मा me मन्युकृतेभ्य: caused by manyu पापेभ्य: from sins रक्षन्ताम् guard. अह्ना during this day यत् what पापम् sin मनसा by mind वाचा by speech हस्ताभ्याम् by hands पद्भ्याम् by feet उदरेण by stomach शिश्ना (शिश्नेन) by the procreative organ अकार्षम् I have done तत् that अह: Day अवलुम्पतु may efface completely. किंच further यत् whatsoever दुरितम् sin मयि in me इदम् this माम् me अहम् I अमृतयोनौ in the cause of Immortality ज्योतिषि in the self-luminous सत्ये in Truth जुहोमि I offer as oblation. स्वाहा Hail.

1. May Fire, Anger and Guardians of anger guard me from the sins resulting from anger. May the Day efface completely whatever sin I have committed on this day by thought, word, hands, feet, stomach and the procreative organ. Further,

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whatever sinful deed has been committed by me, all that and myself I offer as an oblation into the Self-luminous Truth, the source of Immortality. Hail!

[Similar to the previous Section this one also is employed for praying over the purificatory water that is taken in as part of daily evening devotion, which serves for expiation of sins. Traditionally Agni and Ahas, Fire and Day, are here taken to stand for the Divine. What is literally denoted by these two words cannot remove one's sins. Sāyaṇa therefore takes Fire and Day to mean the regent Deities. *Manyu* is a Deity found mentioned in the Vedas. The meaning given is 'longing fervour'—मननशीलं अन्तःकरणं सर्वप्रवृत्तिनिवृत्तिहेतुः —as Bhaṭṭabhāskara puts it. From this meaning, by restriction, we get the sense of anger towards one's enemies—including internal foes like craving, rage, covetousness and passion. The guardians of *manyu* are the senses and energies of man. Man's passions are his misfortunes. Just as the home is protected from thieves and burglars by placing proper guard so a man has to protect himself from sinful acts perpetrated through his enslavement to the passions and pleasures of the senses. Every act of devotion is an act of weeding and sowing. The mind has to be cleansed of possible sins and planted with thoughts of purity and holy resolutions. During the evening twilight-devotion offences of the day are burnt in the fire of divine contemplation. The list of sins given here, though fairly comprehensive, may be considered only as illustrative. A pure mind is at the root of all spiritual progress. Wrong and sinful emotions and feelings stain the mind. Control of mind implies controlling and directing of one's acts in proper and approved way. All day-dreamings

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based on personal hurts and satisfaction are therefore to be shunned as sin and repented for. Sins are committed by words in the shape of lying, swearing, tattling, disparaging and bantering. Aimless and hurtful activities are consciously or unconsciously performed by the hand. The feet are responsible for gadding about and walking over places where one ought not to go. The belly offends by taking in wrong food. Unchastity is a sin for which the procreative organ is held responsible. All the senses are to be carefully guarded. Without fear of sin no man can tread the right path and human nature is prone to all these weaknesses. As a preventive and cure for these foibles the aspirant during his evening devotions contemplates daily upon the Supreme Truth—The Shining Reality within himself. He forgets at least for the time being his lower human nature as it were. Daily repetition of this process finally burns away all the dross in him and makes him pure and divine. That is the purpose of this and similar other mantras recited in this context.]

द्वात्रिंशोऽनुवाकः

SECTION THIRTY-TWO

सूर्यश्च मा मन्युश्च मन्युपतयश्च मन्युकृतेभ्यः । पापेभ्यो रक्षन्ताम् । यद्रात्रिया पापमकार्षम् । मनसा वाचा हस्ताभ्याम् । पद्भ्यामुदरेण शिश्ना । रात्रिस्तदवलुम्पतु । यत्किञ्च दुरितं मयि । इदमहं माममृतयोनौ । सूर्ये ज्योतिषि जुहोमि स्वाहा ॥१॥

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उपक्रान्तस्य अह्नः अधिपतिः सूर्यश्च मन्युश्च मन्युपतयश्च देवाः मां मन्युकृतेभ्यः पापेभ्यः रक्षन्ताम्.। रात्र्या यत् पापं मनसा प्रतिषिद्धचिन्तनादिभिः वाचा प्रतिषिद्धोच्चारणादिभिः हस्ताभ्यां निष्फलक्रियादिभिः पद्भ्यां अनाक्रमितव्यक्रमणादिभिः उदरेण अभोज्यभोजनेन शिश्नेन अगम्यागमनेन च कृतवानस्मि तत् सर्वं रात्रिः रात्र्यभिमानी देवः अवलुम्पतु नाशयतु । प्राग्जन्मनि संचितं अनिर्ज्ञातसाधनं कृतं करिष्यमाणं च अन्यदपि यत् किंचित् दुरितं पापं मयि तिष्ठति इदं पापं मां तस्य कर्तारं च लिंगशरीररूपं अमृतयोनौ अमृतकारणे अथवा मरणरहिते जगत्कारणे स्वयंप्रकाशे सूर्योपाधिके ज्योतिषि जुहोमि प्रक्षिपामि; अनेन होमेन पापजातं भस्मीकरोमि ॥

1. May the Sun, Anger and the Guardians of anger guard me from the sins resulting from anger. May the Night efface completely whatever sin I have committed during the last night by thought, word, hands, feet, stomach and the procreative organ. Further, whatever sinful deed has been committed by me all that and myself I offer as an oblation into the Supreme Light represented by the sun, the source of Immortality. Hail!

[This mantra serves the same purpose as the one described in the previous two mantras. The only difference is that this is employed during the performance of the morning twilight devotion of the twice-born. Traditionally *sūrya* is here interpreted as the Supreme represented by the sun. Even the word *rātri* is interpreted to denote the Supreme Being—*rā* means to give and *trai* means to protect, that is to say, the protector of the universe who confers the Puru-

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ṣārthas to the devotees. This Section varies from the previous one only by the substitution of two words:—*sūrya* and *rātri.*]

त्रयस्त्रिंशोऽनुवाकः
SECTION THIRTY-THREE

ओमित्येकाक्षरं ब्रह्म । अग्निर्देवता ब्रह्म इत्यार्षम् । गायत्रं छन्दं परमात्मं सरूपम् । सायुज्यं विनियोगम् ॥१॥

ओमिति यत् एकाक्षरं अस्ति तत् ब्रह्म । तस्य देवता अग्निः । आर्षमपि ब्रह्म इति । गायत्री छन्दः । परमात्मलक्षणे सरूपे सर्वात्मके सायुज्ये अर्थात् परब्रह्मप्राप्तौ विनियोगः ॥

ओम् the syllable 'Om' इति thus एकाक्षरम् single utterance ब्रह्म Brahman, देवता Deity अग्निः Agni, ब्रह्म Brahman इति thus आर्षम् Ṛṣi, seer, गायत्रम् (गायत्री) gāyatrī छन्दम् (छन्दः) metre, परमात्मम् (परमात्मा) relating to Paramātman सरूपम् having the from of the whole universe सायुज्यम् union विनियोगम् use.

1. The one syllable 'Om' is Brahman. Agni is its Deity. Its Ṛṣi also is Brahmạn. Its metre is gāyatrī. Its use is for the union with Paramātman who exists as the manifold universe.

[This passage is not noticed by Bhaṭṭabhāskara and Sāyaṇa and has the appearance of an intrusion. .Its grammatical deformity is redeemed by supplying the necessary case ending conjecturally. The purpose of the passage is to

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inform us that the very form of the syllable 'Om' is Brahman, that what is denoted by it is also Brahman here named as Agni, that its Ṛṣi is Brahman, that its metre is gāyatrī, and that its use is to aid an aspirant to realize his union with the Supreme.]

चतुस्त्रिंशोऽनुवाकः

SECTION THIRTY-FOUR

आयातु वरदा देवी अक्षरं ब्रह्म संमितम् ।
गायत्री छन्दसां मातेदं ब्रह्म जुषस्व नः ॥१॥

वरणीयानां अर्थानां दात्री गायत्री छन्दोभिमानिनी देवता अक्षरं विनाशरहितं संमितं वेदान्तप्रमाणेन सम्यक् निश्चितं ब्रह्मतत्त्वं अस्मान् बोधयितुं आगच्छतु। छन्दसां माता गायत्री नः अस्मान् इदं ब्रह्मतत्त्वं जुषस्व उपदिशतु। अथवा, वरदा गायत्रीदेवी आगच्छतु। हे देवि, आगत्य छन्दसां उष्णिगादीनां माता त्वं अस्मदीयं इदं क्षररहितं ब्रह्मसंकाशं गायत्रीछन्दस्कं ब्रह्म सेवस्व ॥

वरदा boon-conferring देवी divine अक्षरम् imperishable संमितम् determined by Vedānta ब्रह्म Brahman आयातु may come. छन्दसाम् of metres माता Mother, source गयत्री gāyatrī नः us इदम् this ब्रह्म Supreme जुषस्व (जोषयतु) may impart.

1. May the boon-conferring divine gāyatrī come to us (in order to instruct us about) the imperishable Brahman who is determined by the Vedānta. May gāyatrī, the mother of metres, favour us with the Supreme just mentioned.

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[This is the Gāyatrī invocation used in the twilight devotions. The instruction on the Supreme (Brahmopadeśa) is mainly conveyed through praṇava and gāyatrī. Here, therefore, a prayer is addressed to Gāyatrī, the Deity denoted by the verse, requesting her to visit the devotee and favour him with the intuition of the Supreme Brahman—the last word of the Vedas and the final purpose of religious righteousness taught in it. We note as part of the Vedic faith inspired by the *Kenopaniṣad* that Brahmavidyā is acquired through the grace of the Divine Mother, there named as Umā, and here as Gāyatrī. The longer version has *juṣasva me* in place of *juṣasva naḥ* found in the shorter one. The reading in the shorter version appears to be superior in so far as the gāyatrī text itself uses the first person plural as the object. Further both Bhaṭṭabhāskara and Sāyaṇa have accepted the plural reading. To meet the trend of advaitic interpretation, Sāyaṇa takes *juṣasva* in the sense of *joṣayatu*. The alternative interpretation which is given in the Sanskrit Paraphrase represents Bhaṭṭabhāskara and in English it would read:—May the boon-giving Deity of Gāyatrī come to us. O Devi, mother of metres, deign to accept this prayer of ours in gāyatrī metre which is similar to the imperishable Brahman in greatness.]

यदह्नात्कुरुते पापं तदह्नात्प्रतिमुच्यते ।
यद्रात्रियात्कुरुते पापं तद्रात्रियात्प्रतिमुच्यते ।
सर्ववर्णे महादेवि सन्ध्याविद्ये सरस्वति ॥२॥

हे सर्ववर्णे, हे महादेवि, हे सन्ध्याविद्ये, हे सरस्वति, यदह्नात् यस्मिन्नहनि पापं कुरुते तदह्नात् तस्मिन्नेवाहनि प्रतिमुच्यते शुद्धो भूयात् । यद्रात्रियात् यस्यां रात्रौ पापं कुरुते तद्रात्रियात् तस्यामेव रात्रौ शुद्धो भूयात् ॥

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सर्ववर्णे O thou, who art the source of all letters महादेवि O thou great deity सन्ध्याविद्ये O thou the object of meditation at twilight सरस्वति O Sarasvatī, यदह्नात् that day in which पापम् sin कुरुते does तदह्नात् in the same day प्रतिमुच्यते (प्रतिमुच्यताम्) let him be liberated. यद्रात्रियात् the night in which पापम् sin कुरुते does तद्रात्रियात् in the same night प्रतिमुच्यते let him be liberated.

2. O thou who art the source of all letters, O thou the great Deity, O thou the object of meditation at twilight, O thou Sarasvatī, may thy devotee be liberated from the sin which he commits during the day by the same day and the sin which he commits during the night by the same night.

[This supplimentary prayer found in the longer version is not noticed by Bhaṭṭabhāskara and Sāyaṇa. The forms *ahnāt* and *rātriyāt* must be restored to the usual grammatical forms *ahni* and *rātryām*.]

पञ्चत्रिंशोऽनुवाकः

SECTION THIRTY-FIVE

ओजोऽसि सहोऽसि बलमसि भ्राजोऽसि देवानां धामनामासि विश्वमसि विश्वायुः सर्वमसि सर्वायुरभिभूरों गायत्रीमावाहयामि सावित्रीमावाहयामि सरस्वतीमावाहयामि

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छन्दर्षीनावा॑हयामि श्रियमावा॑हयामि गायत्रिया गायत्री छन्दो विश्वामित्र ऋषिः सविता देवताग्निर्मुखं ब्रह्मा शिरो विष्णुर्हृदयः रुद्रः शिखा पृथिवी योनिः प्राणापानव्यानोदानसमाना सप्राणा श्वेतवर्णा सांख्यायनसगोत्रा गायत्री चतुर्विंशत्यक्षरा त्रिपदा॑ षट्कुक्षिः पञ्चशीर्षोपनयने विंनियोगः ॥१॥

हे गायत्रि त्वं ओजः वलहेतुभूता अष्टमधातुरूपा असि । सहः सहिष्णुत्वं धैर्यं असि । वलं शरीरसामर्थ्यं असि । भ्राजः दीप्तिरूपा असि । अग्न्यदीनां देवानां धाम स्वर्गं इन्द्रादिनाम च असि । विश्वं अचेतनं सर्वजगद्रूपमसि । विश्वायुः सर्वेषामन्नं अथवा संपूर्णायुः स्वरूपा असि । चेतनरूपजगत् सर्वमसि । सर्वेषामायुः आयुषे हितं असि । अभिभूः सर्वस्य वैरिणः पापस्य नाशहेतुः असि । ओं प्रणवप्रतिपाद्या च असि । तादृशीं गायत्रीं मदीये मनसि आवाहयामि । सावित्रीं सरस्वतीं छन्दांसि ऋषींश्च श्रियं च सर्वं एकगायत्र्यावाहनेन आत्मनि आवाहयामि । गायत्र्याः गायत्री छन्दः, विश्वामित्रः ऋषिः, सविता देवता, अग्निः मुखम्, ब्रह्मा शिरः, विष्णुः हृदयम्, रुद्रः शिखा, पृथिवी योनिः, प्राणापानव्यानोदानसमानाः सप्राणाः, श्वेतवर्णा सांख्यायनगोत्रा गायत्री चतुर्विंशत्यक्षरा त्रिपदा षट्कुक्षिः पञ्चशीर्षा च । उपनयने विनियोगः ॥

1. O Gāyatrī, Thou art the essence of strength. Thou art patience, or the subduing power. Thou art physical capacity. Thou art splendour. Thou art the abode of gods and their name. Thou art the insentient universe. Thou art the full span of life or the Lord of all. Thou art every living thing. Thou art the life span of all. Thou art the vanquisher of all that is hostile

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to us. Thou art the Truth denoted by the praṇava. I invoke Gāyatrī, (into my heart). I invoke Sāvitrī. I invoke Sarasvatī. I invoke the metres, the Ṛṣis (and the gods). I invoke the splendour (of all the gods). Of Gāyatrī the metre is gāyatrī, the Ṛṣi is Viśvāmitra and the Deity is Savitṛ. Fire represents the mouth; the four-faced Brahmā, the head; Viṣṇu, the heart; Rudra, the crown-hair; Earth, the source; the in-breath, the out-breath, the diffused breath, the up-breath and the middle breath, the breath. Gāyatrī is fair in hue and is of the same family as Paramātman attained by the Sāṅkhyas—the illumined sages. The deity Gāyatrī (explained further as a formula) has twenty-four syllables, comprised in three feet; six sheaths or cavities and five heads. It is employed in Upanayana, or initiation into Vedic studentship.

[Along with the previous stanza this section is also employed for invoking Gāyatrī in the heart of the worshipper. The Vājasaneyins use this Section for the invocation of Gāyatrī instead of the verses beginning with *Āyātu varadā devī* of the immediately preceding Section. Worship implies a relation between the worshipper and the object of worship, and also a felt need and a suitable attitude in the worshipper which he naturally and genuinely adopts. The apparent limitations and imperfections, as well as the consciousness of sin and impurity incidental to his inherited nature as described in the preceding Sections, engender in the mind of the wor-

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shipper the need for invoking the grace of the Supreme in the shape of Gāyatrī to retrieve his own true divine nature which had been temporarily eclipsed by the life of the world. Gravitational flow of water takes place only to a low ground. Similarly only a person who is humble, penitent and eager for purity and freedom can receive the divine glory in its unsullied splendour. Such an aspiring soul looks to the Divine for all its needs and exclaims: 'Thou art my strength, Thou art my power, Thou art my glory, Thou art my all.' So here Gāyatrī conceived as non-different from Brahman is eulogised as the various excellences and attributes listed above. The longer version has an extension of the passage, not noticed by Bhaṭṭabhāskara and Sāyaṇa, in *sāvitrīm āvāhayāmi* etc. used by many worshippers according to their tradition. The earlier part up to *abhibhūrom* is quoted from *Taittirīya-brāhmaṇa* 2. 4. 3. 2, where it is given as a eulogy of Gāyatrī. Sāyaṇa takes *āyu* in the *sarvāyu* as food in the commentary on the *Taittirīyabrāhmaṇa* passage. It has been already noted that Gāyatrī is also known as Sāvitrī and Sarasvatī. The Supreme Being as the indweller and impeller of all Creation is known as Savitṛ and hence the passage in praise of Him is called Sāvitrī. The Vedas are represented as a lake or *saras* which gives the waters of life and hence Gāyatrī, as the essence of the Vedas, is called Sarasvatī. These two terms magnify Gāyatrī as the object of worship.

Traditionally Gāyatrī is the name given to That Deity in the forenoon, Sāvitrī in the midday and Sarasvatī in the evening. Gāyatrī is explained as that which protects the person who chants it (*gāyantam trāyate*) from the various sins. The epithet Sāvitrī is given because it represents Savitṛ, who illumines the creation; and Sarasvatī because in that aspect it expresses the world in the shape of speech. These

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three are also represented as Brahmā, Rudra and Viṣṇu as well as red, white and black. Whatever may be the details of worship, the Supreme is worshipped through the gāyatrī. To this effect the Smṛti-s cite the following authority:

नभिन्नां प्रतिपद्येत गायत्रीं ब्रह्मणा सह ।
सोऽहमस्मीत्युपासीत विधिना येनकेनचित् ॥
गायत्रीं चिन्तयेद्यस्तु हृत्पद्मे समुपस्थिताम् ।
धर्माधर्मविनिर्मुक्तः स याति परमां गतिम् ॥

The principal part of this devotion consists in the meditation of Gāyatrī in the orb of the sun visualised in one's own heart as non-different from Paramātman. The ritualistic details are secondary. The *Mahābhārata* states that during the Kurukṣetra war, Yudhiṣṭhira and other leaders did the twilight meditation at the appropriate time without retiring from the battle field for the performance of detailed rituals. The eulogy of Gāyatrī is further extended by identifying it with other items given below that. Being the essence of all mantras, gāyatrī embodies in it mystically all the metres, all the Ṛṣis, all the gods as well as their splendour. So by the invocation of Gāyatrī all these are invoked within oneself. No mantra is fit for employment in religious acts unless the metre, the deity and the seer are also remembered. So gāyatrī, Viśvāmitra and Savitṛ are next mentioned. Then the formula of gāyatrī is personified for meditation:—Agni the first of Gods is the mouth, Brahmā the first-born is the head, Viṣṇu is the heart and Rudra is the *śikhā* or flame causing the final dissolution (or what is placed at the top of all). The earth is the Yoni i.e. the source, and the winds, the breath. Fairness in hue is indicative of the highest purity. The knowledge of family is necessary to assess the greatness of an individual

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and so it is stated that Gāyatrī is of the same Gotra as Brahman. (सांख्यैः ईयते ज्ञानिभिः प्राप्यते इति सांख्यायनः सन्मात्रं ब्रह्म). The form of Gāyatrī mantra is then described. It has three feet of eight syllables each, six sheaths or auxiliaries to the Vedas which protect the Vedas represented by Gāyatrī like a sheath, five heads consisting of four Vedas and Itihāsa and Purāṇa known as the fifth Veda. These details about Gāyatrī are recited before a boy is initiated into studentship and Gāyatrī is instructed.]

ओं भूः । ओं भुवः । ओꣳसुवः । ओं महः । ओं जनः । ओं तपः । ओꣳ सत्यम् । ओं तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् । ओमापो ज्योती रसोऽमृतं ब्रह्म भूर्भुवः सुवरोम् ॥२॥

भवन्ति अस्मिन्निति भूः । शीतोष्णवृष्ट्युदकतेजांसि अमुष्मात् भवन्ति इति भुवः । सुष्ठु व्याप्यते सुकृतिभिः इति सुवः । महत्त्वात् महः । कल्पान्ते प्रलीनाः प्राणिनः तत्र प्रथमं जायन्ते इति जनः । सनत्कुमारादि-योगीन्द्रैः तस्मिन् तपः तप्यते इति तपः । सत्यव्रतानां स्थानभूतत्वात् सत्यम् । इत्येते सप्तलोकाः सप्तव्याहृतिप्रतिपाद्याः प्रजानां स्थित्याद्यर्थं सप्तव्याहृतीनां व्यवहरणात् आदौ प्रजापतिना सृष्टाः । व्याहृतीनां परमात्मनः पर्यायवाचकत्वख्यापनाय व्याहृतिप्रतिपाद्यलोकानां प्रणवप्रतिपाद्यब्रह्मस्वरूपत्व-विवक्षया च प्रणवानां प्रत्येकं उच्चारणम् ॥ ओं सर्वप्रेरकस्य अन्तर्यामिणः देवस्य श्रेष्ठं तेजः ध्यायेम । यः सविता परमेश्वरः अस्मदीयाः बुद्धिवृत्तीः प्रकर्षेण तत्त्वबोधे प्रेरयतु ॥ ओं याः पृथिवीगताः आपः, यच्चादित्यादिकं ज्योतिः, यः मधुरादिरसः, यत् अमृतं, तत्सर्वं प्रणवप्रतिपाद्यं ब्रह्म । भूरादि-त्रयं च प्रणवप्रतिपाद्यं ब्रह्म ॥

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2. Om Earth. Om Sky. Om Heaven. Om Middle Region. Om Place of Birth. Om Mansion of the Blessed. Om Abode of Truth. Om may we meditate on the Adorable Light of that Divine Generator who quickens our understandings. Om He is water, light, flavour, ambrosia and also the three worlds. He who is denoted by praṇava is all these.

[This passage gives the mantras employed for mental repetition and concentration during the performance of prāṇāyāma. Four elements namely, praṇava, vyāhṛti-s, gāyatrī and gāyatrīśiras make up the whole unit. According to Manu this composite formula is to be mentally repeated clearly and attentively thrice while the breath is retained within. During the retention of the breath the nostrils are closed with the thumb and the little and the ring fingers. The seven vyāhṛtis denote the seven worlds created by Brahmā by uttering them in the beginning and the first three of them are called Mahāvyāhṛtis. Praṇava is added to each of them to point out that each vyāhṛti independently also stands for the Supreme. After the seven vyāhṛtis the gāyatrīmantra follows them headed by another praṇava, which again implies that the Supreme alone is denoted by the gāyatrīmantra. This is succeeded by gāyatrīśiras bracketed by the praṇavas in the beginning and the end. Gāyatrī coming in the middle is the fundamental element and the rest are auxiliaries thereof. When a person performs the prāṇāyāma and concentrates his thought on this mantra, the latent spiritual tendencies in the depth of his being are awakened and he becomes fit for communion with the Supreme Reality and eventually he realises the spiritual goal.

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The metre associated with the seven vyāhṛtis are gāyatrī, uṣṇik, anuṣṭubh, bṛhatī, paṅkti, triṣṭubh, and jagatī and their deities are Agni, Vāyu, Sūrya, Bṛhaspati, Varuṇa, Indra and Viśvadevas respectively. Prajāpati is their Ṛṣi. Gāyatrīśiras consisting of sixteen syllables is called so because it forms as if it were the head of the formula. Prajāpati is its Ṛṣi, anuṣṭubh is the metre and Brahmā, Agni and Vāyu are the deities. It has been mentioned on p. 39 that the gāyatrī is employed during the performance of japa, homa and dhyāna. Until one is purified by the practice of prāṇayāma he is not ready for japa. Hence the importance of the formula given here for the practice of prāṇāyāma. The prāṇāyāma which is performed during the twilight devotions differs from the one advocated by Patañjali for the practice of yoga. In the former the retention period alone is measured by the formula given here. In the latter case breathing in, holding the breath within and breathing out are appropriately measured. There is a considerable literature explaining the meaning of gāyatrī towards which all the great ācāryas have made their contribution. The word *tat* qualifying *savitṛ* makes it clear that the visible prime luminary of the heavens is only a representation of the Godhead who is referred to here as immanent in all creatures and also transcendent. He is *savitṛ* because He is the cause of the universe and He animates and impells all that exists. He is *deva* because He is self-luminous, and all other light, whether intellectual or physical, is a loan from Him. The devotee meditates upon His *bharga*, light, for the attainment of all the fourfold values of life. The term *bharga* is derived from the root *bhṛsj* meaning to roast or to burn. It, therefore, implies not only the radiant light but also the heat which destroys the root of ignorance and misery which bars one from the attainment of the Supreme. Hence this

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Divine Light is eagerly sought after by all who seek release from the round of birth and death. The significance of the third line of the gāyatrī is this: According to the Vedas, thought and activity make up human destiny. A man's mental activities elevate him if and when they are under the influence of divine operation. Hence in this line the devotee's longing is expressed that the Supreme should guide his mind towards the performance of religious duty, selfless devotion to God and the highest illumination. Two ancient authorities have paraphrased the ideas contained in the gāyatrī by the following verses:—

यो देवः सवितास्माकं धियो धर्मादिगोचराः ।
प्रेरयेत्तस्य यद् भर्गस्तद्वरेण्यमुपास्महे ॥ १ ॥
यद्ब्रह्म नित्यं हृदि सन्निविष्टं मां प्रेरयत्तिष्ठति नः सुबुद्धीः ।
भर्गस्तदाख्यं भजनीयमेतत् ध्यायाम नित्यं रविमण्डलस्थम् ॥ २ ॥

For the explanation of gāyatrīśiras see note on Section XV, stanza 2. The shorter version gives two alternative formulas for prāṇāyama. (1) ओं भूर्भुवः सुवर्महर्जनस्तपः सत्यं तद्ब्रह्म तदाप आपो ज्योतीं रसोऽमृतं ब्रह्म भूर्भुवः सुवरोम् ॥ (2) ओं तद्ब्रह्म । ओं तद्वायुः । ओं तदात्मा । ओं तत्सत्यम् । ओं तत्सर्वम् । ओं तत्पुरोर्नमः ॥ The first one differs from the gāyatrīśiras only by the prefixing of praṇava and vyāhṛtis and by substituting Sāvitrī for *tat brahma*. The second one will be explained later in the longer version.]

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षट्त्रिंशोऽनुवाकः

SECTION THIRTY-SIX

उत्तमे शिखरे देवि [जाते] भूम्यां पर्वतमूर्धनि ।
ब्राह्मणेभ्योऽभ्यनुज्ञाता गच्छ देवि यथासुखम् ।।१।।

हे देवि गायत्रि, त्वदुपासकेभ्यः ब्राह्मणेभ्यः अनुज्ञानं अभिव्याप्य अथवा तैः अनुज्ञाता सती पुनरपि तेषां समीपमागन्तुं प्रतीक्षमाणा यथासुखं यत्र गतायाः भवत्याः सुखं भवति हे देवि, तत्र उत्तमे पुण्यतमे शिखरे महामेरौ भूमौ अन्यत्र पर्वतमूर्धनि उच्छ्तप्रदेशे वा गच्छ, गत्वा तत्र तिष्ठ ।।

हे देवि O Goddess ब्राह्मणेभ्यः for the sake of brāhmaṇas अनुज्ञाता until they remember उत्तमे in the highest, holiest शिखरे on the peak भूम्याम् on the earth पर्वतमूर्धनि on the mountain हे देवि O shining One यथासुखम् at pleasure गच्छ go, remain.

1. O Goddess, Thou mayest go and remain at Thy pleasure on the highest and holiest peak on the earth, or in any high place until the brāhmaṇas remember Thee again.

[This stanza and the succeeding one are repeated at the close of twilight devotions for the dismissal of Gāyatrī. The longer version reads *jāte* in the place of *devi*. According to Sāyaṇa the abode of Gāyatrī from where she is summoned is on the highest peak of the mountain called Meru on the earth. Whereas Bhaṭṭabhāskara appears to understand the various epithets in the first line as places where Gāyatrī is at liberty to be until She is summoned further.]

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स्तुतो मया वरदा वेदमाता प्रचोदयन्ती पवने द्विजाता ।
आयुः पृथिव्यां द्रविणं ब्रह्मवर्चसं मह्यं दत्वा प्रजातुं
ब्रह्मलोकम् ॥

मया स्तुता वरदा वाञ्छितार्थदात्री पवने अर्थात् मारुत इव प्रचोदयन्ती अन्तर्यामिरूपेण प्राणिनां प्रेरयित्री द्विजाता सूर्यमण्डलब्रह्मलोकयोः प्रादुर्भूता वेदमाता चतुर्णां वेदानां जननी मह्यं पृथिव्यां विद्यमानाय आयुः दीर्घजीवनं द्रविणं ब्रह्मवर्चसं च दत्वा प्रजातुं अर्थात् प्रकर्षेण जातं ब्रह्मलोकं गच्छतु ॥

मया by me स्तुता magnified वरदा boon-conferring पवने (पवन इव) like the wind प्रचोदयन्ती impelling द्विजाता born from two sources वेदमाता Mother of the Vedas मह्यम् to me पृथिव्याम् on the earth आयुः long life द्रविणम् wealth ब्रह्मवर्चसम् power of Vedic learning दत्वा having given प्रजातुम् (प्रजातम्) excellently produced ब्रह्मलोकम् world of Brahman (गच्छतु may depart).

2. May the boon-conferring Mother of the Vedas, who has been magnified by me, who impells the created beings like wind and who has two places of birth, depart to the excellenty produced world of Brahman having conferred on me, here on the earth, long life, wealth and power of Vedic learning.

[Sāyaṇa and Bhaṭṭabhāskara have not noticed this verse here. It is believed that the residence of Gāyatrī is both Brahmaloka and the orb of the sun as suggested by the word *dvijātā*. The passage, however, directly indicates Brahmaloka as the place to which Gāyatrīdevī returns. The words *pavane* and *prajātum* appear to be solecistic and offer difficulty of construction which is overcome by substituting a suitable

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sense under the sanction of Vedic license. The *Atharvaveda* XIX. 71. 1 gives the uncorrupt form of the mantra as follows:

स्तुता मया वरदा वेदमाता
प्रचोदयान्तां पावमानी द्विजानाम् ।
आयुः प्राणं प्रजां पशुं कीर्तिं द्रविणं
ब्रह्मवर्चसं मह्यं दत्वा व्रजत ब्रह्मलोकम् ॥

This is blemishless. Pūvamāna is the Indwelling Divine Spirit. Gāyatrī extols His glory; further Gāyatrī is the Mother of the Vedas or the Vedas are represented by Her. The seer here prays for the fruits of the devotion properly performed for everyone including himself. 'May Gāyatrī, the Vedamātā, who glorifies the Supreme Reality, having been invoked by me during the worship grant me and all the twice-born, longevity, life, progeny, cattle, renown, wealth and splendour of spirituality. After giving these, may Gāyatrī go back to the Supreme Brahman from whom She arose.']

सप्तत्रिंशोऽनुवाकः

SECTION THIRTY-SEVEN

घृणिः सूर्य आदित्यो न प्रभा वात्यक्षरम् । मधु क्षरन्ति तद्रसम् । सत्यं वै तद्रसमापो ज्योती रसोऽमृतं ब्रह्म भूर्भुवः सुवरोम् ॥१॥

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घृणिः दीप्तिमान् सूर्यः जगत्प्रसवहेतुः अक्षरं क्षरणहितः नित्यः भगवान् आदित्यः प्रभा न स्वकीयप्रकाश इव वाति लोकोपकारार्थं गगनमार्गेण गच्छति । तद्रसं आदित्यजन्यं उदकं मधुरं क्षरन्ति प्रवहति । स एव सत्यं ब्रह्मस्वरूपम् .... ॥

1. The imperishable Āditya who is the giver of lustre and the creator of the universe moves in the sky like his own rays. The essence of him in the form of sweet water flows in the shape of rivers. He is the Truth....(Rest as XV. 2.)

[The present Section gives this mantra as a substitute for the upāsana mentioned on pages 207 to 218. One may perform japa of it if he is incapable of performing the worship which has been described. The same formula appears in the shorter version, and it has been fully dealt with at Section XV, passage 2, to which place it naturally belongs. So here it is not discussed at length.]

अष्टत्रिंशोऽनुवाकः

SECTION THIRTY-EIGHT

ब्रह्ममेतु माम् । मधुमेतु माम् । ब्रह्ममेव मधुमेतु माम् । यास्ते सोम प्रजा वत्सोऽभि सो अहम् । दुःष्वप्नहन् दुरुष्षह । यास्ते सोम प्राणाँ स्ताञ्जुहोमि ॥१॥

परं ब्रह्मतत्त्वं मां एतु । परमानन्दलक्षणत्वात् परमात्मरूपं मधु मां प्राप्नोतु । ब्रह्ममेव मधु अर्थात् अखण्डैकरसं आनन्दरूपं वस्तु मां प्राप्नोतु मह्यमात्मानमाविष्करोतु । हे सोम उमया ब्रह्मविद्यया सह वर्तमान परमात्मन्.

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ते याः प्रजाः सन्ति ताः अभि अर्थात् अभिलक्ष्य तासां मध्ये सः अहं वत्सः वालः वालवत् त्वदीयकरुणायोग्यः । हे दुःस्वप्नहन् संसाररूपस्य दुःस्वप्नस्य घातक हे परमेश्वर दुरुष्पह दुःखं उत्कर्षेण विनाशय । हे सोम परमात्मन्, ते त्वदीयाः याः प्रणवृत्तयः मयि सन्ति अर्थात् त्वत्सृष्टाः वागादिप्राणवृत्तयः मनः च विषयेभ्यः परावृत्य ताः अहं त्वय्येव जुहोमि ॥

ब्रह्मम् (ब्रह्म) the Supreme माम् me एतु reach, receive. मधुम् (मधु) the sweet, blissful माम् me एतु reach, receive. ब्रह्मम् (ब्रह्म) the Supreme एव alone मधुम् (मधु) the sweet, blissful माम् me एतु reach, receive. हे सोम O Lord ते thy याः those प्रजाः creatures (ताः them) अभि regarding सः such अहम् I वत्सः child. दुःस्वप्नहन् O destroyer of the bad dreams दुरुष्षह destory sorrow. हे सोम O Lord ते belonging to thee याः that which तान् those प्राणान् breaths जुहोमि I offer.

1. May the Supreme reach me. May the Blissful reach me. May the Supreme alone that is blissful reach me. O Lord, being one among Thy creatures I am Thy child. Suppress the dreary dream of the empirical existence that I experience. For that I offer myself as an oblation into Thee, O Lord, and the vital and mental powers. Thou hast kept in me.

[This is the first of the notable group of mantras called Trisuparṇa. From the free rendering given above it is evident that the kernal of it is a prayer on the part of the spiritual aspirant to Paramātman for enlightenment and release from the round of birth and death, for the effecting of which he makes an oblation of his senses and energies—hitherto engrossed in worldly persuits—into the Supreme to whom they

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really belong. The Trisuparṇa is prescribed for japa to be undertaken by the seekers of the divine knowledge and who wish to expiate all known and unknown sins that stand in their way to illumination. In the Vedic literature the term *suparṇa* stands for the Sun, Fire, Prajāpati and other gods and in the Purāṇas the bird Garuḍa is called Suparṇa, Garuḍa is the King among birds and protector of amṛta. These mantras guard the highest good of the Soul. So they are called Suparna. Pranava is also called Suparṇa. for it takes the upāsaka to his divine goal. Since these passages help one to reach that goal they are here called Suparṇa. Bhaṭṭa-bhāskara understands the text slightly differently. He splits *Brahmametu* into *Brahma* and *metu* avoiding the awkward form *Brahmam* and explains *metu* as imparative third person singular of the root *mī* of the tenth conjugation. He gives a ruling that without justification in sense the addition of any element to a Vedic word is unacceptable; and so to consider *Brahmam* as the actual form and not *Brahma* is not legitimate according to him. Again *abhi* and *so* taken as two words above is considered as one word by him and therefore *abhiso* means—*Somena ārādhayitā*—one who worships with Soma. The word *abhiso* also implies *abhitaḥ sarvataḥ sotā īśitā*—one who rules all around, the Lord. This implies that through the grace of the Lord the worshipper has achieved his union with the Supreme. Bhaṭṭabhāskara reads *dussvapnahan duruṣṣahā* (saṁjātaḥ), and explains the second word as an adjective meaning one who is not capable of being overpowered (because of divine knowledge). The word *Soma* is explained by him as Īśvara, the Lord, who impells the universe and explains the word *Umā* in it as Paraśakti denoted by pranava in part reversed—*mā u*.]

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त्रिसुंपर्णमयांचितं ब्राह्मणायं दद्यात् । ब्रह्महत्यां वा एते घ्नंन्ति । ये ब्राह्मणास्त्रिसुंपर्णं पठंन्ति । ते सोमं प्राप्नुंवन्ति । आ सहस्रात् पङ्क्ति पुनंन्ति । ओम् ।।२।।

त्रिसुपर्णमन्त्रं अप्रार्थितमेव शिष्याय ब्राह्मणाय दद्यात् । उपदिष्टाः ये ब्राह्मणाः सर्वदा त्रिसुपर्णमन्त्रं पठन्ति एते ब्रह्महत्यां घ्नन्ति वै विनाशयन्त्येव । ते निष्पापाः सन्तः सोमयागफलं परं देवं वा प्राप्नुवन्ति । ते सहस्रपुरुषायां ब्राह्मणपङ्क्तौ भुञ्जानाः तां सर्वामपि पङ्क्तिं शुद्धां कुर्वन्ति । भोजयितव्यां पङ्क्तिं क्षालितसर्वपापां कुर्वन्ति । प्रणवसायुज्यं च लभन्ते ।।

त्रिसुपर्णम् the Trisuparṇa अयाचितम् unsolicited ब्राह्मणाय to a brāhmaṇa दद्यात् should be imparted. ये those ब्राह्मणाः brāhmaṇas त्रिसुपर्णम् the Trisuparṇa पठन्ति repeat एते these ब्रह्महत्याम् brāhminicide घ्नन्ति destory वै indeed. ते they सोमम् (the result of) Soma sacrifice प्राप्नुवन्ति attain. आसहस्रात् upto one thousand पङ्क्तिम् the row पुनन्ति purify ओम् Om.

2. One may impart Trisuparṇa to a brāhmaṇa unsolicited. Those brāhmaṇas who recite Trisuparṇa indeed destroy even the sin of brāhminicide. They attain to the fruit of the performance of Soma sacrifice. They purify all those who sit in a row of a thousand (while at dinner) and attain union with praṇava i.e. the Deity of this mantra.

[This passage glorifies the Trisuparṇa mantra in eulogistic language. Like the word *saptarṣi* each unit of the Trisuparṇa is also called by the same name. Knowledge is imparted to a disciple generally on request. But this mantra may be

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given to any brāhmaṇa whom one encounters without his asking for it. Even such grave sins like Brahmahatyā are expiated by its repetition and it will confer the fruit of the Somayāga. It is a custom in India to feed non-possessing brāhmaṇas who minister to the religious needs of the community and also the hungry and the destitute according to one's capacity on special occasions with a view to obtain religious merit. The scriptures which encourage this practice lay down also that the brāhmaṇas entertained must be sinless and learned. Even if a single person who practises the japa of Trisuparṇa happens to be present on the holy occasion of religious feeding, it is said here, that the host or atithipati is exculpated from the sin of feeding the wrong persons. The purpose of this eulogy here is to draw attention to the greatness of Trisuparṇa which calls away man from the path of worldliness to that of divinity. The praṇava ending the section points out to the fact that it is also indicative of the greatness of that syllable. Bhaṭṭabhāskara explains it by saying that the person mentioned here attains union with Brahman denoted by praṇava, while Sāyaṇa states that praṇava here implies that the deity of Trisuparṇa is the Paramātman denoted by praṇava.]

एकोनचत्वारिंशोऽनुवाकः

SECTION THIRTY-NINE

ब्रह्म मेधया । मधु मेधया । ब्रह्ममेव मधु मेधया ॥१॥
अद्यानो देव सवितः प्रजावत्सावीः सौभगम् ।
परा दुःष्वप्नियꣳ सुव ॥२॥

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विश्वा॑नि देव सवितर्दुरि॒तानि॒ परा॑सुव । यद्भ॒द्रं तन्म॒ आसु॑व ॥

मधु॒वाता॑ ऋताय॒ते मधु॑क्षरन्ति॒ सिन्ध॑वः । माध्वी॑र्नः स॒न्त्वोष॑धीः ॥

मधु॒ नक्त॑मु॒तोषसि॒ मधु॑म॒त्पार्थि॑वꣳ रजः॑ । मधु॒द्यौर॑स्तु नः पि॒ता ॥

मधु॑मान्नो॒ वन॒स्पति॒र्मधु॑माꣳ अस्तु॒ सूर्यः॑ । माध्वी॒र्गावो॑ भवन्तु नः ॥

पूर्वोक्तं जगत्कारणं ब्रह्म प्रकारान्तरेण ब्रह्मरूपमेव मधु च मेधया गुरूपदिष्टमहावाक्यतदर्थधारणशक्त्या प्राप्यते ज्ञायते वा । तादृशीं मेधामुद्दिश्य एषा प्रार्थना ॥ १ ॥

हे सवितः सर्वस्यानुज्ञातर् देव अद्य अस्मिन्नहनि नः अस्माकं विद्यार्थिनां प्रजावत् शिष्यप्रशिष्यादि प्रजोपेतं सौभगं आचार्यकरूपं सौभाग्यं अथवा सुश्रीकत्वं सावीः अनुजानीहि प्रेरय । दुःष्वप्नियं दुष्टस्वप्नसदृशं द्वैतप्रतिभासं परासुव निराकुरु नाशय ॥ २ ॥ हे सवितः देव, ज्ञानप्रतिबन्धकानि विश्वानि दुरितानि सर्वाणि पापानि परासुव निराकुरु । यत् भद्रं असंभावनाविपरीतभावनादिरहितत्वात् मंगलरूपं ब्रह्मज्ञानमस्ति तत् मे मह्यं उपासकाय आसुव साकल्येन प्रयच्छ ॥ ३ ॥

ऋतायते ऋतं परं ब्रह्म तदिच्छते मह्यं वायवः मधु सुखं यथा भवति तथा वान्तु । सिन्धवः नद्यः मधु आरोग्यकरमुदकं क्षरन्ति सम्पादयन्तु । ओषधयः अपि अस्माकं माध्व्यः पथ्यरूपाः सन्तु ॥ ४ ॥ विद्यार्थिनामस्माकं नक्तं रात्रौ उषसि प्रभाते च मधु कालकृतं सुखं अस्तु । पार्थिवं रजः मधुमत् सौख्ययुक्तं अस्तु । पितृसदृशी द्यौः अपि अतिवृष्ट्यादिप्रातिकूल्यरहिततया मधु अस्तु ॥ ५ ॥ वनस्पतिः फलवृक्षः नः अस्मान् प्रति मधुमान् मधुरफलोपेतः जीवनहेतुः अस्तु । सूर्यः अपि योग्यसन्तापप्रकाशदानेन मधुमान् सुखप्रदः अस्तु । गावः नः अस्मान् प्रति माध्वीः मधुरक्षीरोपेताः भवन्तु ॥ ६ ॥

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1. ब्रह्म the Supreme मेधया through power of intelligence (प्राप्यते is attained). मधु bliss मेधया through power of intelligence (प्राप्यते is attained). ब्रह्मम् (ब्रह्म) the Supreme एव alone मधु bliss मेधया through power of intelligence (प्राप्यते is attained). 2. हे सवित: O creator and impeller देव God अद्या (अद्य) today न: for us प्रजावत् possessing progeny सौभगम् prosperity सावी vouchsafe. दुःस्वप्नियम् (दुःस्वप्न्यम्) like a bad dream परासुव turn away. 3. हे सवित: O creator देव God विश्वानि all दुरितानि sins परासुव turn away. यत् that which (is) भद्रम् beneficial तत् that मे for me आसुव bring from all sides. 4. ऋतायते to one desirous of reaching the Supreme Truth वाता: winds मधु sweet, happy (वान्तु let blow). सिन्धव: rivers मधु sweetly क्षरन्ति (क्षरन्तु) let flow. ओषधी: (ओषध्य:) herbs न: for us माध्वी: (माध्व्य:) sweet सन्तु let be. 5. नक्तम् at night उत and उषसि at dawn, during day मधु happiness (अस्तु let be). पार्थिवम् of earth रज: particle मधुमत् sweetness-bearing (अस्तु let be). पिता father, paternal द्यौ: heaven न: for us मधु sweet अस्तु let be. 6. वनस्पति: fruit-bearing tree न: for us मधुमान् sweetness-bearing (अस्तु let be). सूर्य: the sun मधुमान् sweetness-bearing अस्तु let be. गाव: cows न: for us माध्वी: (माध्व्य:) sweetness-giving भवन्तु let be.

1. That Brahman is attained through the power of intelligence. That Bliss is attained through the power of intelligence. The Bliss which is indeed Brahman is attained through the power of intelligence.

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2. O God, O Thou creator, vouchsafe to us today the prosperity consisting of progeny. Turn away from us this bad dream (of the world). 3. O God, O Creator, turn away from me all the sins. Bring to me that which is beneficial.

4. To me, who is the devotee of the Supreme Truth let the wind blow sweetly. Let the rivers run sweetly. Let the herbs be to us sweet and beneficial. 5. Let there be sweetness day and night. Let the particles of the earth be sweetness-bearing. Let heaven, our father, be sweet to us. 6. Let the fruitbearing trees be sweet to us. Let the sun be sweet and beneficial to us. Let the cows be sweetness-bearing to us.

[This hexad gives the second Trisuparṇa—a prayer for power of intelligence and for the environment conducive to the attainment of supreme knowledge and realisation of the Divine Truth. The stanzas 2 and 3 are found in the *Ṛgveda* at V. 82. 4-5 and stanzas 6 to 8 *ibid.* I. 9. 6-8 respectively. They are to be explained here according to the prakaraṇa or context. Hence the meaning given above follows. The term *medhā* implies power of intelligence in general and particularly the capacity to retain and recall the words and their meaning taught by the preceptor. In the Vedas *medhā* is considered as a deity and hymns are sung in her praise, of which the passages extracted just below give some good examples. Stanzas 1-2 are from the *Vājasaneyisaṁhitā* (XXXII. 14-15) and the next 5 from the *Atharvaveda* (VI. 108. 1-5):—

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यां मेधां देवगणाः पितरश्चोपासते । तया मामद्य मेधयाग्ने मेधाविनं कुरु स्वाहा ॥१॥ मेधां मे वरुणो ददातु मेधामग्निः प्रजापतिः । मेधामिन्द्रश्च वायुश्च मेधां धाता ददातु मे स्वाहा ॥२॥ त्वं नो मेधे प्रथमा गोभिरश्वेभिरा गहि । त्वं सूर्यस्य रश्मिभिस्त्वं नो असि यज्ञिया ॥३॥ मेधामहं प्रथमां ब्रह्मण्वतीं ब्रह्मजूतामृषिष्टुताम् । प्रपीतां ब्रह्मचारिभिर्देवानामवसे हुवे ॥४॥ यां मेधामृभवो विदुर्यां मेधामसुरा विदुः । ऋषयो भद्रां मेधां यां विदुस्तां मय्यावेशयामसि ॥५॥ यामृषयो भूतकृतो मेधां मेधाविनो विदुः । तया मामद्य मेधयाग्ने मेधाविनं कृणु ॥६॥ मेधां सायं मेधां प्रातर्मेधां मध्यन्दिनं परि । मेधां सूर्यस्य रश्मिभिर्वचसावेशयामहे ॥७॥

Although the Supreme Truth is described as ineffable and beyond thought and expression, yet the path to Its knowledge lies through the scriptures learned from the preceptor by the power of intelligence. The importance of the scripture and the line of teachers and their disciples who carry forward the torch of knowledge in suitable environments, is therefore, recognised here (pages 224–228) with details as it has been done at *Taittirīyopaniṣad* 1. 4. The worshippers pray:—Give us many sons and disciples who will propagate this knowledge. Dispel the dream of this illusory world through right knowledge. Suppress sins and encourage virtue. We are seekers of Truth and let Nature be benign to us. Let us be surrounded by sweetness—chiefly

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consisting of salubrious wind and water. May herbs and cows give us healthful yield in proper time. May day and night cause for us only joy and happiness. May every particle of the earth and the sky, paternal to all, favour us with suitable conditions of climate and weather. May the sun shine favourably over us and the trees give us sustenance through edible fruits.—Only in such a happy surrounding proper cultivation of knowledge and realisation of the Truth become effective and fruitful. According to Bhaṭṭabhāskara: *madhu* means Self-knowledge and he derives it from *mananīya* or *rasanīya*; the word *ṛtāyate* means 'to the institutor of the sacrifice' and *pārthivam rajaḥ* means the earth. The Madhumantras occur also in the *Taittirīyasaṁhitā* IV. 2. 9. There Sāyaṇa interprets them to suit the Sacrificial context.]

य इमं त्रिसुपर्णमयाचितं ब्राह्मणाय दद्यात् । भ्रूणहत्यां वा एते घ्नन्ति । ये ब्राह्मणास्त्रिसुपर्णं पठन्ति । ते सोमं प्राप्नुवन्ति । आ सहस्रात्पङ्क्तिं पुनन्ति । ओम ॥७॥

[The declaration of the fruit of Trisuparṇa given above is a copy of the same given at the close of the previous Section with only the substitution of *bhrūṇahatyā* in the place of *brahmahatyā* and the addition of *ya imam* at the head. So the apparatus of interpretation is not repeated here as well as in the coming Section. The word *bhrūṇahatyā* means feticide, or hurting a brāhmaṇa well versed in the Vedas and in their auxiliaries.]

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चत्वारिंशोऽनुवाकः

SECTION FORTY*

ब्रह्मं मेधवा । मधुं मेधवा । ब्रह्ममेव मधुं मेधवा॥१॥
ब्रह्मा देवानां पदवीः कवीनामृषिर्विप्राणां महिषो मृगाणाम् ।
श्येनो गृध्राणाꣳ स्वधितिर्वनानाꣳ सोमः पवित्रमत्येति
रेभन् ॥
हꣳसः शुचिषद्वसुरन्तरिक्षसद्धोता वेदिषदतिथिर्दुरोणसत् ।
नृषद्वरसदृतसद्व्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतं
बृहत् ॥

पूर्वोक्तं ब्रह्म मेधवा अर्थात् मेधवत् । मधु मेधवत् । ब्रह्ममेव मधु मेधवत् ॥

[This is the third Trisuparṇa made up of three units. The first unit is a Yajus similar to the one appearing as the first line of Section Thirty-nine, *medhavā* substituting the word *medhayā*. The term *medhavā* is a disguised form of *medhavat* i.e. possessing or connected with *medha* or sacrifice. The idea behind the expression is that the Supreme Brahman is attained only by a person in whom the desire for Self-knowledge is generated by the proper performance of prescribed duties and sacrifices. Thus Brahman is connected with *medha* (sacrifice) in so far as sacrifices and other similar activities help one from a distance for the realisation of Brahman by creating purity of mind and desire for knowledge. It may be noted that the first Tisuparṇa prescribes a meditation in the shape of offering oneself into the Supreme as a means of attaining Him. The second one stresses the

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need of knowledge engendered through intelligence developed by scripture, preceptor, and proper environment, and the third one here emphasises karma or Vedic sacrifice as an aid to the attainment of the Supreme. Since the text is exactly similar to the previous one but for the word *medhayā* just explained, the apparatus of interpretation is omitted. The second unit is a repetition of Section 12, stanza 4, and the third unit is the repetition of Section 12, stanza 6. For the explanation of these two passages *vide passim*.]

**ऋचे त्वा रुचे त्वा समित्स्रवन्ति सरितो न धेनाः ।
अन्तर्हृदा मनसा पूयमानाः । घृतस्य धारा अभिचाक-
शीमि ॥**

त्वा भवन्तमुद्दिश्य भवदाराधनार्थं ऋचे ऋगुपलक्षितवेदप्राप्त्यर्थं त्वा ऋग्वेदरूपाय तुभ्यं अहं समित् समिधं अग्नौ प्रक्षिपामि । समिद्धे अग्नौ मया अन्तर्हृदा अन्तरङ्गपूर्वकं हुताः पूयमानाः घृतधाराः धेनाः पीयमानाः सरितः न इव त्वां प्रति श्रवन्ति । अतः अहं अभिचाकशीमि अभिमुख्येन दीप्तं करोमि अथवा अनुभवामि ॥

त्वा for thee ऋचे for the attainment of the knowledge contained in the Vedas headed by the Ṛk त्वा for the रुचे (ऋचे) in the form of Ṛgveda समित् (समिधम्) fuel (अग्नौ प्रक्षिपामि place in fire). अन्तर्हृदा from the inmost heart, with purity and sincerity मनसा by the mind (हुताः offered as oblation) पूयमानाः what is being rendered holy घृतस्य of ghee धाराः unbroken currents धेनाः potable सरितः rivers न like स्रवन्ति flow. अभिचाकशीमि I kindle the lustre.

4. I pile fuel in the consecrated fire with a view to acquire the Vedas necessary for Thy

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worship, meditating on Thee in the form of Ṛegveda. The unbroken currents of clarified butter offered into the kindled fire—rendered sacred by cordial and hearty thoughts—flow like rivers, the water of which is potable for Gods. By this I kindle the splendour of the holy fire.

[This and the immediately succeeding passage are not found in the shorter version and so the explanatory rendering given here is based upon the commentary ascribed to the untraced author in the Ānandāśrama edition. In a footnote supplied by the editor of that publication, it is remarked that two manuscripts used for determining the text contain *ṛce* in the place of *ruce* and that *ruce* is only a Vedic disguise of *ṛce*. But at *Taittirīyasaṁhitā* IV. 2. 9, the source of it, the form actually found is *ruce*.]

हिरण्ययो वेतसो मध्यं आसाम् । तस्मिन्त्सुपर्णो मधुकृत्
कुलायी भजन्नास्ते मधु देवताभ्यः । तस्यासते हरयः
सप्त तीरे स्वधां दुहाना अमृतस्य धाराम् ।।५।।

असां आज्यधाराणां मध्ये तस्मिन् आहवनीये हिरण्मयः ज्योतिर्मयः वेतसः बहुधनः मधुकृत् प्राणिनां कर्मानुसारेण सुखदाता कुलायी अन्तर्यामिरूपेण प्राणिनां देहनीडाश्रयः त्रिसुपर्णः त्रिसुपर्णप्रतिपाद्यः परमात्मा देवताभ्यः मधु हविरूपं अमृतं विभजन् विभज्य ददानः सन् आस्ते । तस्य परमात्मनः तीरे परिसरप्रदेशे हरयः स्मरणमात्रेण पापहरिणः अमृतस्य धारां स्वधां तत्तद्देवताभ्यः दुहानाः सप्त ऋषयः आसते ॥

आसाम् of these मध्ये in the middle तस्मिन् in that हिरण्ययः (हिरण्मयः) luminous वेतसः (वेदसः) profusely rich मधुकृत् gives

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of bliss कुलायी he who dwells in the nest सुपर्णः the Supreme described in Tisuparṇa देवताभ्यः for Gods मधु ambrosia भजन् distributing आस्ते remains. तस्य of him तीरे in the proximity हरयः destroyers (of sin) अमृतस्य of nectar धाराम् current स्वधाम् offering दुहानाः fully supplying सप्त seven (sages) आसते sit.

5. In that Āhavanīya Fire, amidst those currents of clarified butter offered as oblation, abides the profusely rich and splendid Supreme Being who is magnified in the Trisuparṇa, who dwells in the nest of the bodies of created beings, who confers bliss on creatures according to their merit, and who shares with gods sweet ambrosia in the form of oblations offered by worshippers in Fire. In His proximity are seated the seven sages who destroy sins by mere remembrance and who continuously pour oblations in the form of a current of nectar keeping in mind the various gods for whom they are meant.

[The two textual passages found on pages 232 and 233 are quoted from *Taittirīyasaṁhitā* IV. 2. 9, where Sāyaṇa interprets them in a different way. Following the anonymous commentary in the Ānandāśrama edition I have given the meaning here. The word *vetasaḥ* in the text is taken as a transformation of the word *vedas* meaning wealth. The passage gives a celestial picture of the fundamental significance of all sacrifices in the consecrated fire. Physically a burnt offering or sacrifice consists in the oblation of streams of clarified butter into the consecrated fire according to

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prescribed rules. Here it is stated that the Supreme One is present in the centre of the Āhavanīya Fire receiving the offerings and sharing them with the other Gods. In the *brāhmaṇas* we see statements identifying Yajna with Viṣṇu who is also called Yajñapuruṣa. All the Yajñas are meant to worship the Supreme and the various Gods worshipped in them are but aspects or attributes of the Supreme Being. The seven sages represent the foremost of worshippers who are constantly engaged in communing with the Supreme by their spiritual activities and who are, therefore, capable of purifying others.]

य इदं त्रिसुपर्णमयाचितं ब्राह्मणाय दद्यात् । वीरहत्यां वा एते घ्नन्ति । ये ब्राह्मणास्त्रिसुपर्णं पठन्ति । ते सोमं प्राप्नुवन्ति । आसहस्रात् पङ्क्तिं पुनन्ति । ओम् ॥६॥

[This declaration of the glory of the third Trisuparṇa differs from the one on page 230 only in *idam* for *imām* and the phrase *vīrahatyā* which means slaying a worthy brāhmaṇa or an anointed king.]

एकचत्वारिंशोऽनुवाकः
SECTION FORTY-ONE

मेधादेवी जुषमाणा न आगाद्विश्वाची भद्रा सुमनस्यमाना ।
त्वया जुष्टा जुषमाणा दुरुक्तान्बृहद्वदेम विदथे सुवीराः ॥१॥

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विश्वाची सर्ववेद्यावगाहनक्षमा भद्रा कल्याणहेतुः सुमनस्यमाना सानुग्रहमनोयुक्ता जुषमाणा प्रीयमाणा सती मेधादेवी नः अस्मान् आगात् एतु आगच्छतु । हे देवि, त्वदागमनात् पूर्वं दुरुक्तान् पुरुषार्थानुपयोगिनः दुष्टान् शब्दान् जुषमाणाः ततः परं आगतया त्वया जुष्टः सेविताः वयं विदथे ज्ञानप्रकाशे सति सुवीराः शोभनपुत्रशिष्यादियुक्ताः सन्तः बृहत् सर्ववक्त्रतिशयेन उच्छ्रितं ब्रह्मतत्त्वं वदितुं शक्ताः भूयास्म ॥

विश्वाची all-penetrating भद्रा beneficial सुमनस्यमाना favourably disposed जुषमाणा delighting (in us) मेधादेवी goddess of intellect नः us आगात् may visit. (त्वदागमनात् पूर्वम् before thy visit) दुरुक्तान् profitless speech जुषमाणा delighting in त्वया by you जुष्टाः blessed विदथे on the attainment of knowledge सुवीराः with heroic sons and pupils बृहत् the exalted Truth वदेम may we express, declare.

1. May the all-penetrating goddess of intellect who is beneficial, favourably disposed to, and delighting in, us visit us. O goddess, may we who were delighting in profitless speech before thy visit, now as the result of thy delight in us, become enlightened and also capable of expressing the Supreme Truth along with our heroic sons and disciples.

[This stanza and the next one in triṣṭubh metre glorify the deity presiding over the power of intelligence or intellect. The *Ṛgveda-khila* IV. 8. 1-9 are in praise of the deity Medhā and also *Atharvaveda* VI. 108. 1-5 quoted on page 229. In the latter context Medhā is praised as the rays of the sun spreading everywhere. Sages like Vasiṣṭha have praised this deity and stressed the necessity of propitiating her. Accord-

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ing to the *Ṛgvidhāna* IV. 96-97 the baby is suckled or fed with pap repeating the śraddhā and medhā mantras so that he may have these qualities when he grows up to an adult. The power of intelligence which can penetrate all objects of knowledge like the rays of the sun must come to the aid of the Ṛsi for the acquisition, preservation and instruction of the Vedas as well as the proper performance of the acts of worship taught therein. In the *Taittirīyopaniṣad* 1. 4. 1-2 there is the prayer for intelligence coupled with prosperity; for, the latter without the former is dangerous and the former without the latter is often ineffective. Here in this context that particular quality of intelligence is solicited which engenders the union of the finite self with the Infinite Self. Only those persons who are blessed with the right intelligence by which they can wean themselves from the pleasure of useless and harmful talk achieve inner illumination. They alone devote their faculty of speech for receiving and communicating knowledge of the Supreme. Their children and their disciples also become heroic and noble. The word *vidatha* is accepted in the sense of knowledge by Bhattabhāskara and in the sense of worship by Sāyana. The longer version has the reading *nudamānā* in the place of *juṣamāṇā* which is evidently an old emendation made in order to make the sense agree with *duruktān—duruktān nudamānā* (pushing aside all profitless talk)—and to avoid duplication of *juṣamāṇa*.]

त्वया जुष्टं ऋषिर्भवति देवि त्वया ब्रह्मागतश्रीरुत त्वया ।
त्वया जुष्टश्चित्रं विन्दते वसु सा नो जुषस्व द्रविणेन मेधे ॥२॥

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हे देवि त्वया जुष्टः अनुगृहीतः पुरुषः ऋषिः द्रष्टा अथवा मन्त्रद्रष्टा भवति । त्वया जुष्टः पुरुषः ब्रह्मा ब्राह्मणः भवति अथवा ब्रह्मत्वं लभते । उत अपि च त्वया जुष्टः आगतश्रीः प्राप्तसंपत् भवति, चित्रं विविधं वसु धनं लभते च । हे मेधे तादृशी त्वं द्रविणेन अस्मभ्यं देयेन प्रशस्तेन धनेन सह नः अस्मान् जुषस्व अनुगृहाण ॥

हे देवि O goddess त्वया by thee जुष्टः favoured ऋषिः a seer भवति becomes. त्वया by thee (जुष्टः favoured) ब्रह्मा brāhmaṇa (भवति becomes). उत further त्वया by thee (जुष्टः favoured) आगतश्रीः possessing wealth (भवति becomes). त्वया by thee जुष्टः favoured चित्रम् manifold, attractive वसु wealth विन्दते obtains, सा such मेधे O goddess of intellect नः us द्रविणेन with wealth जुषस्व favour.

2. O goddess of intellect, favoured by thee, one becomes a seer; one becomes a brāhmaṇa or a knower of Brahman. Favoured by thee one becomes also possessed of riches. Favoured by thee one obtains manifold wealth. Being such, O goddess of intellect, delight in us and confer on us wealth.

[The reading *draviṇo na* in the place of *draviṇena* has no merit as it would give sense only by taking the word *draviṇa* arbitrarily to stand for one who possesses *draviṇa*. *Brahma* in the second pāda may mean a brāhmaṇa, Hiraṇyagarbha or the Supreme.]

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द्विचत्वारिंशोऽनुवाकः
SECTION FORTY-TWO

मेधां म इन्द्रो ददातु मेधां देवी सरस्वती ।
मेधां मे अश्विनावुभावाधत्तां पुष्करस्रजौ ॥१॥

मे मह्यं इन्द्रः मेधां ददातु, सरस्वती देवी च । पुष्करस्रजौ सरोजमाला-युक्तौ उभौ अश्विनौ मे मेधां आधत्तां उत्पादयताम् ॥

मे to me इन्द्रः Indra मेधाम् intelligence ददातु grant, देवी goddess सरस्वती Sarasvatī मेधाम् intelligence (ददातु grant). पुष्करस्रजौ decked with lotus garlands उभौ both अश्विनौ Aśvins मे for me मेधाम् intelligence आधत्ताम् generate.

1. May Indra grant me intelligence. May goddess Sarasvatī grant me intelligence. May the two Aśvins wearing garlands of lotus flowers engender in me intelligence.

अप्सरासु च या मेधा गन्धर्वेषु च यन्मनः ।
दैवी मेधा सरस्वती सा मां मेधा सुरभिर्जुषताꣳ स्वाहा ॥२॥

या च मेधा अप्सरस्सु वर्तते, या च गन्धर्वेषु मनः मननसामर्थ्यरूपेण अथवा धैर्यरूपेण वर्तते, या च सरस्वती वेदशास्त्ररूपा दैवी देवेषु वर्तमाना स्थिता अस्ति, शोभनख्यातिः सर्वकामदुघा सा मेधा मां सेवताम् ॥

या that which च and मेधा intelligence अप्सरासु (अप्सरस्सु) in celestial women यत् which मनः mental power or courage च and गन्धर्वेषु in celestial minstrels सरस्वती comprising Vedic

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lore दैवी belonging to Gods मेधा intelligence सुरभिः fragrant सा that मेधा intelligence माम् me जुषताम् favour. स्वाहा hail.

2. Hail! May that intelligence favour me—that which is possessed by Apsaras (celestial women) that which is the mental power in Gandharvas (celestial minstrels) that intelligence expressed as the divine Vedic lore and that intelligence which spreads like fragrance.

[These two stanzas form another prayer for the grant of intelligence. They are found in the *Ṛgvedakhila* IV. 8. 2-3 in the following form: मेधां मे वरुणो राजा मेधां देवी सरस्वती । मेधां मे अश्विनौ देवावाधत्तां पुष्करस्रजा ॥ या मेधाप्सरस्सु गन्धर्वेषु च यन्मनः । दैवी या मानुषी मेधा सा मामाविशतादिह ॥ The word *Sarasvatī* in the second verse is substituted by *manuṣyajā* in the shorter version which implies intelligence of men. *Svāhā* ending the stanza in the longer version is omitted in the shorter version. The reading *daivīm* in the longer version in the place of *daivī* is confusing.]

त्रिचत्वारिंशोऽनुवाकः

SECTION FORTY-THREE

आ मां मेधा सुरभिर्विश्वरूपा हिरण्यवर्णा जगती जगम्या ।
ऊर्जस्वती पयसा पिन्वमाना सा मां मेधा सुप्रतीका
जुषताम् ॥१॥

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सुरभिः विश्वरूपा सर्ववस्तुनिरूपणकुशला हिरण्यवर्णा हितरमणीयस्वभावा अथवा प्रकाशमानाक्षरा जगती संर्वत्र अविच्छेदेन वर्तमाना जगम्या पुरुषार्थकामैः प्राप्तुं योग्या ऊर्जस्वती सरस्वती पयसा क्षीरादिना मां पिन्वमाना सिञ्चन्ती सा मेधा आ आगत्य सुप्रतीका शोभनोपक्रमा भूत्वा मां जुषतां सदा सेवताम् । मय्येव सदा तिष्ठतु ॥

(या which) मेधा intelligence सुरभिः fragrant विश्वरूपा capable of examining all हिरण्यवर्णा possessing shining letters, wholesome and attractive जगती continuously present जगम्या she who is fit to be sought again and again (by those who seek values of life) ऊर्जस्वती possessing flavour, strength पयसा by milk माम् me पिन्वमाना nourishing सा that मेधा intelligence सुप्रतीका with a joyful face, good start आ (आगत्य) having come (to me) माम् me जुषताम् favour.

1. May that goddess of intelligence come to me with a joyful face and favour me—That goddess of intelligence who is pervasive like fragrance, who is capable of examining all objects, who possesses golden letters in the shape of the syllables of the Vedas (or who is wholesome and charming), who is continuously present, who is fit to be resorted to by the seekers of the values of life again and again, who possesses flavour and strength and who nourishes me with milk and other wealth.

[This again is another prayer for intelligence. The reading *juṣantām* in the longer version replacing *juṣatām* is perhaps an ancient error perpetuated by tradition-bound scribes.]

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चतुश्चत्वारिंशोऽनुवाकः

SECTION FORTY-FOUR

मयिं मेधां मयिं प्रजां मय्यग्निस्तेजो दधातु ।
मयिं मेधां मयिं प्रजां मयीन्द्रं इन्द्रियं दधातु ।
मयिं मेधां मयिं प्रजां मयि सूर्यो भ्राजो दधातु ॥१॥

अग्निः मयि मेधां, मयि अच्छिन्नसन्ततिं, मयि ब्रह्मवर्चसं च निदधातु । इन्द्रः मयि मेधां, मयि अच्छिन्नसन्ततिं, मयि वीर्यपुष्टिं च निदधातु । सूर्यः मयि मेधां, मयि अच्छिन्नसन्ततिं, मयि शत्रुभयकरं प्रतापं च निदधातु ॥

1. May Agni render in me intelligence, continuity of progeny and splendour born of Vedic study. May Indra render in me intelligence, continuity of progeny and virility. May Sūrya render in me intelligence, continuity of progeny and prowess that strikes fear in the hearts of enemies.

[This again is another prayer quoted here from *Taittirīya-saṁhitā* III. 3. 1. 5 addressed to the three deities, Agni, Indra and Sūrya, entreating them for intelligence, progeny, virility and prowess. This mantra is also found as *Taittirīyāraṇyaka* IV. 42. 13. This is not recorded in the shorter version.]

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पञ्चचत्वारिंशोऽनुवाकः

SECTION FORTY-FIVE

अपैतु मृत्युरमृतं न आगन्वैवस्वतो नो अभयं कृणोतु ।
पर्णं वनस्पतेरिवाभि नः शीयताꣳ रयिः सचतां नः
शचीपतिः ॥१॥

मृत्युः अपैतु दूरीभवतु, नः अस्मान् प्रति अमृतं मोक्षः आगन् आगच्छतु । वैवस्वतः यमः अस्माकं अभयं मरणभीतिराहित्यं कृणोतु करोतु । नः अस्मत्संबन्धि पापं वनस्पतेः पर्णमिव अभितः शीयतां नश्यतु । शचीपतिः शक्तियुक्तं रयिः ऐश्वर्यं नः अस्माकं सचतां प्राप्नोतु ॥

मृत्युः death अपैतु turn away. नः to us अमृतम् Immortality आगन् let come. वैवस्वतः Vaivasvata Yama नः for us अभयम् safety कृणोतु let make. नः related to us (पापम् sin) वनस्पतेः of a tree पर्णम् leaf इव like अभि around शीयताम् be destroyed. शचीपतिः possessing strength रयिः wealth नः us सचताम् reach.

1. May death depart from us. May Immortality come to us. May Vaivasvata Yama grant us safety. May the sins of us be destroyed like the seared leaves of a tree. May the strength-giving wealth come to us.

[This stanza occurs at *Taittirīyabrāhmaṇa* III. 7. 14. There Sāyaṇa interprets the second part thus:—Just as the seared leaf easily falls from the tree so let wealth come to us easily. Let Indra be pleased with us.—This mantra contains a prayer for Immortality, purity, safety and wealth. It is not found in the shorter version.]

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षट्चत्वारिंशोऽनुवाकः
SECTION FORTY-SIX

परं मृत्यो अनुपरेहि पन्थां यस्ते स्व इतरो देवयानात् । चक्षुष्मते शृण्वते ते ब्रवीमि मा नः प्रजाꣳ रीरिषो मोत वीरान् ॥१॥

हे मृत्यो देवमार्गात् इतरः यः तव स्वभूतः पन्था अस्ति तं परं अन्यं पन्थानं अनुपरेहि पुनरावृत्तिरहितो गच्छ । चक्षुष्मते साधुदर्शिने श्रोत्रवते अस्मद्विज्ञप्तीनां श्रोत्रे च तुभ्यं मां दृष्ट्वा मत्तः श्रुत्वा च मत्प्रार्थनां सफलीकर्तुं एवं प्रार्थये—नः अस्माकं प्रजाः हिंसाविषयं मा कुरु । उत अपि च अस्मत्संबन्धिनः वीरान् मा विनाशय । परागमनेन रक्ष ॥

हे मृत्यो O Death देवयानात् than the path of gods· इतरः other यः that which ते thy स्वः own (अस्ति is) परम् other पन्थाम् (पन्थानम्) path अनुपरेहि go back. चक्षुष्मते capable of seeing शृण्वते capable of hearing ते to thee ब्रवीमि I say. नः our प्रजाः progeny मा not रीरिष. destroy. उत and वीरान् heroes मा not (रीरिषः destroy).

1. O Death, go back by thy own path which is other than that of the gods. I entreat thee who art capable of seeing me and listening to me: Do not destroy our progeny. Do not strike down our heroes.

[This stanza is originally found at *Ṛgveda* X. 18. 1. *Atharvaveda* XII. 2. 21 reads एव for स्व and the fourth pāda as इहेमे वीरा बहवो भवन्तु । *Taittirīyabrāhmaṇa* III. 7. 14 and *Taittirīyāraṇyaka* III. 15. 5 read as in the text here.

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The longer version quotes the passage here as a supplication to Death for compassion.]

सप्तचत्वारिंशोऽनुवाकः
SECTION FORTY-SEVEN

वातं प्राणं मनसान्वारभामहे प्रजापतिं यो भुवनस्य गोपाः । स नो मृत्योस्त्रायतां पात्वꣳहसो ज्योग्जीवा जरामशीमहि ॥१॥

यः प्रजापतिः भुवनस्य गोपाः प्रपञ्चस्य रक्षकः तं प्रजापतिं, वातं देहबाह्यस्थितवायुरूपं प्राणं प्राणिशरीरान्तर्गतप्राणरूपं प्रजापतिं, अहं मनसा भक्तियुक्तेन अन्वारभामहे अनुक्रमेण परिगृह्णामि प्रार्थयामि । सः एवंभूतः परमात्मा नः अस्मान् अप मृत्योः त्रायताम् अंहसः पापेभ्यः च रक्षतु । ज्योग्जीवाः चिरंजीविनः उज्ज्वलजीविनः सन्तः वयं जरां वार्धकावस्थां अशीमहि प्राप्नुयाम ॥

यः he who भुवनस्य of the universe गोपाः protector (तम् him) वातम् externally active as wind प्राणम् internally active as breath प्रजापतिम् the Lord of creatures मनसा heartily अन्वारभामहे we pray. सः he नः us मृत्योः from death त्रायताम् may guard. अंहसः from sins पातु may protect. ज्योग्जीवाः living long, brilliantly जराम् old age अशीमहि may we attain.

1. We heartily supplicate to the Lord of creatures who is the protector of the universe and who is active within us as life-breath and outside us as the blowing wind. May He guard us from

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death and protect us from sin. May we live brilliantly upto our old age.

[This is a prayer to the Supreme Being expressing the desire for long and brilliant life, taken from *Taittirīyabrāhmaṇa* III. 7 7. *Āpastambaśrautasūtra* X. 8. 9 refers to the same mantra as the one used for Pūrṇāhuti The shorter version omits it.]

अष्टचत्वारिंशोऽनुवाकः

SECTION FORTY-EIGHT

अमुत्रभूयादध यद्यमस्य बृहस्पते अभिशस्तेरमुंञ्चः ।
प्रत्यौहतामश्विना मृत्युमस्मद्देवानामग्ने भिषजा शचीभिः ॥१॥

हे बृहस्पते यमस्य अर्थात् यमात् यत् भयं अस्ति तस्मात् अभिशस्तेः लोकापवादात् च मां अमुञ्चः मोचय । अथ अमुत्रभूयात् परलोकगमनाद् अपि मां मोचय । हे अग्ने देवानां भिषजौ अश्विनौ अस्मत्सकाशात् शचीभिः कर्मभिः मृत्युं प्रत्यौहतां निवर्तयताम् ॥

हे बृहस्पते O Supreme Lord यमस्य of Death यत् which (भयम् fear तस्मात् from that) अभिशस्तेः from accusation अमुञ्चः (for मोचय) release. अघ (अथ) then अमुत्रभूयात् being in the next world (अपि मोचय also release). हे अग्ने O Agni देवानाम् of Gods भिषजौ the physicians अश्विनौ the two Aśvins अस्मत् from us शचीभिः by powers of work मृत्युम् death प्रत्यौहताम् chase away.

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1. O thou Supreme Being, release me from the fear of Yama and accusation of people and the necessity of being in the yonder world. O Agni, may the two divine physicians, the Aśvins, chase away from us death by virtue of the powers of religious work.

[This stanza is found only in the longer version and so Bhattabhāskara and Sāyaṇa have no comment here. I trace the *locus in quo* of the passage to *Vājasaneyisaṁhitā* XXVII. 9 and *Atharvaveda* VII. 53. 1. *Āpastambaśrautasūtra* 16. 7. 5 also mentions it. The reading *asmat* is found in the above two places and in some printed editions of this work. But it is substituted by *asmāt* in others. The former reading is adopted here. The translation is based on Mahīdhara who takes Bṛhaspati here for Agni.]

एकोनपञ्चाशोऽनुवाकः
SECTION FORTY-NINE

हरिँ॒ हर॑न्त॒मनु॑यन्ति दे॒वा विश्व॒स्येशा॑नं वृष॒भं म॑ती॒नाम् ।
ब्रह्म॒सरू॑प॒मनु॑ मे॒दमागा॒दय॑न॒ं मा विव॑धी॒र्विक्र॑मस्व ॥१॥

विश्वस्य स्वामिनं मतीनां मननीयानां देवानां मध्ये वृषभं श्रेष्ठत्वेन नियन्तारं हरन्तं आयुषः अवसाने सर्वसंहारकरं हरिं देवाः अनुयन्ति अनुगच्छन्ति । ब्रह्मसरूपं ब्रह्मसमानं इदं प्रत्यक्षत्वेन अधीयमानं अयनं वेदप्रकाशितं मोक्षमार्गं मा अनु आगात् मां अन्वागच्छतु । मा विवधीः मा हिंसय । विक्रमस्व दातुमुद्यमं कुरु ॥

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विश्वस्य of the universe ईशानम् lord मतीनाम् of intellects वृषभम् leader हरन्तम् absorbing at the time of dissolution हरिम् Hari, the Supreme Lord देवा: Gods अनुयन्ति follow (as servants). ब्रह्मसरूपम् equalling Brahman इदम् this अयनम् path मा me अनु आगात् come. मा not विविधी: destroy. विक्रमस्व make effort.

1. Like servants gods follow Hari who is the Lord of the universe, who leads all thoughts as the foremost leader and who absorbs into Himself the universe at the time of dissolution (or who destroys the sins of devotees). May this path to liberation taught in the Vedas having the same form as Brahman open itself to me. Deprive not me of that. Strive to secure it for me.

[This passage is quoted in the longer version from the *Taittirīyāraṇyaka* III. 15. 1. The *Pāramātmikopaniṣad* refers to it as a glorification of Viṣṇu. The thought conveyed by the second half is explained by Sāyaṇa in his Commentary of *Taittirīyāraṇyaka* as follows: अस्मिन् कर्मणि समानरूपं अनुकूलं इदं मन्त्रजातं यजमानं मामनुलक्ष्य आगात् । अतः हे मृत्यो अयनं मदीयं मार्गं मा विनाशय । 'In this sacrificial act of mine may the mantras be favourable to me. Pleased by the hymn recited by me, O Death, do not obstruct my path.' Sāyaṇa takes the word *hari* in the sense of Death.]

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पञ्चाशोऽनुवाकः
SECTION FIFTY

शल्कैरग्निमिन्धान उभौ लोकौ सनेमहम् ।
उभयोर्लोकयोर्ऋद्ध्वाति मृत्युं तराम्यहम् ॥१॥

हे भगवन्, शल्कैः काष्ठलेशैः, शुष्ककाष्ठैः, अग्निं इन्धानः प्रज्वालयन् अहं उभौ लोकौ इहपरलोकौ कर्मफलत्वेन सनें संजयेयं प्राप्नुयाम् । उभौ अपि लोकौ ऋध्वा समृद्धो भूत्वा अहं मृत्युं अतिशयेन तरामि ॥

शल्कैः with chips of wood अग्निम् consecrated fire इन्धानः kindling अहम् I उभौ both लोकौ worlds सनेम् attain. उभयोः (उभौ) both लोकयोः (लोकौ) worlds ऋध्वा having attained अहम् I मृत्युम् death अतितरामि go beyond.

1. Kindling the consecrated fire with chips of wood (in order to offer oblations during worship) may I attain both the worlds. Having attained the prosperity of this world and the next I shall cross over death.

[In the *Taittirīyabrāhmaṇa* Sāyaṇa interprets *śalka* as small pieces of wood. This mantra occurs at *Taittirīyabrāhmaṇa* 1. 2. 1. 5 and *Āpastambaśrautasūtra* 5. 8. 4. It contains a prayer for Immortality after the enjoyment of this world and the next procured through the performance of Vedic rites in the fire. This prayer represents the vows taken by the Yajamāna. Immediately preceding this mantra the institutor of the sacrifice resolves: अनृतात् सत्यमुपैमि, मानुषाद्दैवमुपैमि, दैवीं वाचं यच्छामि—From falsity I rise to truth, from human conduct I enter divine conduct; I restrict my

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speech to divine purpose. Falsity here is dissenting from the fire worship and restriction of speech implies speaking Sanskrit only.]

एकपञ्चाशोऽनुवाकः

SECTION FIFTY-ONE

मा छिंदो मृत्यो मा वंधीर्मा मे बलं विवृंहो मा प्रमोषीः । प्रजां मा मे रीरिष आयुरुग्र नृचक्षसं त्वा हविषा विधेम ॥१॥

हे उग्र मृत्यो मदीयाङ्गस्य कस्यापि छेदं मा कुरु, अथवा अस्मत्कर्मानुष्ठानं मां छिदः विच्छेदय । मा वधीः । मे बलं मा विवृहः नाशय । अस्मदभिलषितं मा प्रमोषीः चौर्येण मा अपहर । मे प्रजां आयुः च मा रीरिषः हिंसय । तदर्थं नृचक्षसं प्राणिनां पुण्यपापपरीक्षार्थं दत्तदृष्टिं अथवा मनुष्येषु प्रख्यातं त्वां हविषा विधेम परिचरेम ॥

उग्र fierce मृत्यो O Death मा not छिदः cut off. मा not वधीः slay. मे my बलम् strength मा not विवृहः cripple. मा not प्रमोषीः deprive. मे my प्रजाम् offspring आयुः span of life मा not रीरिषः hurt. नृचक्षसम् with eyes fixed on men त्वा thee हविषा with oblation विधेम we serve.

1. O fierce Death, do not cut off my life. Do not injure (my interest). Do not cripple my strength. Do not subject me to deprivation. Do not hurt my progeny and life. I shall serve thee with oblations; for, thou art vigilant over the deeds of men.

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[This again is a quotation from *Taittirīyāraṇyaka* III. 15. 2 containing supplications to Death entreating him to keep away from harm to oneself, one's progeny and possessions. The inescapable eyes of Death are ever fixed on mortals whose condition on the earth depends upon their own deeds as assessed by Death.]

द्विपञ्चाशोऽनुवाकः
SECTION FIFTY-TWO

मा नो महान्तमुत मा नो अर्भकं
मा न उक्षन्तमुत मा न उक्षितम् ।
मा नो वधीः पितरं मोत मातरं
प्रिया मा नस्तनुवो रुद्र रीरिषः ।।१।।

हे रुद्र अस्माकं मध्ये महान्तं वृद्धं पूज्यं वा मा हिंसीः । अपि च अस्माकं बालं मा हिंसीः । तथा अस्माकं मध्ये उक्षन्तं सेक्तारं मध्यवयस्कं युवानं मा वधीः । अपि च अस्माकं उक्षितं गर्भरूपेण जायामु निषिक्तं अपत्यं मा वधीः । अस्माकं पितरं मा वधीः । अपि च अस्माकं जननीं मा वधीः । अस्माकं स्नेहविषयाणि शरीराणि मा रीरिषः हिंसय ।।

हे रुद्र O Rudra नः our महान्तम् the elder मा not वधीः injure. उत and नः our अर्भकम् child मा not नः our उक्षन्तम् the adult capable of procreation मा not नः our उक्षितम् foetus in the womb उत and नः our पितरम् father उत and नः our मातरम् mother प्रियाः dear नः our तनुवः bodies मा not रीरिषः hurt.

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1. O Rudra, injure not our elders, our children, our adults capable of procreation, the foetus we have laid in the mother's womb and our father and mother. Do not hurt our dear selves.

[This mantra and the next one are *Ṛgveda* 1. 14..7 and 8 respectively. They contain a vivid and touching prayer addressed by disconsolate men to Rudra who rules over destruction in its various aspects. Nothing strikes greater terror into the hearts of men than the deprivation by Death of their own kith and kin and bringing to the end their own existence by the cold hands of Death. The negative particle *mā* is repeated again and again; so also the possessive pronoun *naḥ* connected with every noun denoting objects and persons of interest. The repetition of these makes the passage a vivid record of deep feeling. This mantra occurs in the *Atharvaveda* also, where *mahāntam* is replaced by *vahantam* meaning one who is capable of conveying a burden, a carrier. At *Vājasaneyisaṁhitā* XVI. 15 Uvata points out that the mention of father apart from elders in general is indicative of greater respect due to him.]

त्रिपञ्चाशोऽनुवाकः
SECTION FIFTY-THREE

मा नस्तोके तनये मा न आयुषि
मा नो गोषु मा नो अश्वेषु रीरिषः ।

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वीरान्मा नो रुद्र भामितो वधी-
र्हविष्मन्तो नमसा विधेम ते ॥१॥

हे रुद्र नः तोके पुत्रे तनये तस्य पुत्रे च मा रीरिषः । अस्माकं आयुषि अर्थात् अस्मत्सम्बन्धिषु पुत्रपौत्रव्यतिरिक्तेषु मनुष्येषु मा रीरिषः । अस्मत्सम्बन्धिषु गोषु मा रीरिषः । अस्माकं अश्वेषु मा रीरिषः । भामित. क्रुद्धः सन् अस्माकं वीरान् शौर्योपेतान् मा वधीः हिंसीः । वयं हविर्युक्ताः सन्तः सर्वदैव तव इज्यां नमसा प्रणामेण सह विधेम कुर्याम ॥

हे रुद्र O Rudra नः our तोके in respect of son नः our तनये in respect of grandson नः our आयुषि in respect of man नः our गोषु in respect of cattle नः our अश्वेषु in respect of horses मा not रीरिषः hurt. नः our वीरान् heroes भामितः angry मा not वधीः slay. हविष्मन्तः those who offer oblations नमसा with reverence ते thee विधेम we serve.

1. O Rudra do not hurt us in respect of our children, our grandchildren, other men belonging to us, our cattle and our horses. Do not hurt in anger our heroes. We shall serve thee with oblations and reverence.

[The thoughts contained in this stanza are a continuation of those in the previous one. Sāyaṇa in the *Ṛgvedabhāṣya* interprets *toka* as son, *tanaya* as grandson and *āyus* as other men connected with the person who addresses this prayer. The *Vājasaneyisaṁhitā* XVI. 16 has the same stanza, but reads in the place of *namasā vidhema te* the variant *sadam id tvā havāmahe* (i.e. Finding no other help we always call upon thee for propitiation).]

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चतुष्पञ्चाशोऽनुवाकः
SECTION FIFTY-FOUR

प्रजापते न त्वदेतान्यन्यो विश्वा जातानि परि ता बभूव ।
यत्कामास्ते जुहुमस्तन्नो अस्तु वयꣳस्याम पतयो रयीणाम्
॥१॥

हे प्रजापते ब्रह्मन्, विश्वानि एतानि इदनीं वर्तमानानि जातानि उत्पन्नानि त्वत् त्वत्तः अन्यः न, अर्थात् त्वमेव प्रपञ्चरूपेण वर्तसे । ता तानि सृष्टानि त्वत्तः अन्यः कः अपि परितो व्याप्तुं परिभवितुं न समर्थः । त्वदितरः सृष्टिसंहारयोः अशक्तः । येन फलकामेन युक्ताः सन्तः वयं त्वां जुहुमः तत् फलं अस्माकं अस्तु सिध्यतु । वयं रयीणां धनानां विद्याविनयादिभोग्यसम्पदां अधिपतयः स्याम ॥

प्रजापते O Lord एतानि these विश्वा (विश्वानि) all जातानि what is generated त्वत् from you अन्यः another नः not. ता (तानि) they न not परिबभूव surpass. यत्कामाः with whatever desire ते to thee जुहुमः we offer oblations तत् that नः for us अस्तु be. वयम् we रयीणाम् of wealth पतयः lords स्याम be.

1. O Prajapati, all that is born is not different from Thee. Thou art before them and after also (when they are reabsorbed into Thee). The created beings cannot surpass Thee. With whatever desire we offer oblations to Thee may that be fulfilled. May we become lords of riches.

[This is the last stanza of the famous *Hiraṇyagarbha-sūkta* (*Ṛgveda* X. 122. 10) and it appears also at *Taittirīya-saṁhitā* III. 2. 5 and *Taittirīyabrāhmaṇa* II. 8. 1. 6. State-

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ments such as प्रजापतिर्वा इदमेक अग्र आसीत् नान्यत् किञ्चित् and प्रजापतिः सविता भूत्वा लोकानसृजत् in other parts of the *Taittirīyasaṁhitā* and *Taittirīyabrāhmaṇa* make the idea given here sufficiently clear. The transcendence and immanence of the Supreme are emphasised in the first hemistich. The second hemistich expresses the wish of the worshipper for the fulfilment of his desires and attainment of wealth through divine favour. It is customary to employ this verse for recital during the ceremonial feeding of brāhmanas with specially prepared food, and similar other functions.]

पञ्चपञ्चाशोऽनुवाकः
SECTION FIFTY-FIVE

स्वस्तिदा विशस्पतिर्वृत्रहा विमृधो वशी ।
वृषेन्द्रः पुर एतु नः स्वस्तिदा अभयङ्करः ॥१॥

[For translation etc. see Section 1, stanza 42. p. 65.]

षट्पञ्चाशोऽनुवाकः
SECTION FIFTY-SIX

त्र्यंम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।
उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात् ॥१॥

सुगन्धिं दिव्यगन्धोपेतं मर्त्यधर्महीनं पुष्टिवर्धनं त्र्यम्बकं यजामहे पूजयामः । रुद्रप्रसादात् बन्धनात् उर्वारुकफलमिव स्वयं मृत्योः अपमृत्योः

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संसारमृत्योः च अनायासेन मुक्षीय—वयं मुक्ताः भूयास्म । स्वर्गरूपात् मुक्तिरूपात् च अमृतात् मा मुक्षीय वियुक्ताः मा भूयास्म ॥

सुगन्धिम् fragrant पुष्टिवर्धनम् increasingly nourishing त्र्यंबकम् the three-eyed Lord यजामहे we worship. बन्धनात् from the stalk उर्वारुकम् cucumber इव like मृत्योः from death मुक्षीय may we slip off, get freedom. अमृतात् from immortality मा not (मुक्षीय may we be separated).

1. We worship the three-eyed Lord who is fragrant and who increasingly nourishes the devotees. Worshipping Him may we easily slip off from death just as the ripe cucumber easily separates itself from the binding stalk. May we be never separated from Immortality.

[This is a cherished mantra prescribed for japa by all seekers after the puruṣārtha-s (four ends of life), and chiefly by those who aspire after liberation from the round of birth and death. The Supreme is here meditated upon as the giver and increaser of well-being and progress in physical and spiritual excellences. The adjective *sugandhi* qualifying God implies that divine grace becomes perceptible, from a distance like fragrance, to persons who are given to piety and adoration of God. The example of cucumber gives us the concrete impression how a spiritually and physically mature person naturally and easily gets freedom from the bondages of existence in the world either at the dawn of knowledge or at the close of a well-spent life. This mantra is originally found at *Vājasaneyisaṁhitā* III. 6. In commenting on this passage Mahīdhara states that celestial fragrance of the Lord is suggestive of all His Divine excellences. Death implies also

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mundane existence. In the Saṁhitā context this mantra is prescribed for repetition by the Yajamāna who circumambulates the Āhavanīya Fire after piling it. After him, his virgin relatives also do the same; but they repeat the mantra replacing पुष्टिवर्धनम् by पतिवेदनम्—meaning giver of a proper husband. The meaning of the stanza with this change will be: Like the cucumber may we be separated from parents and brothers at marriage and never separated from the husband.]

सप्तपञ्चाशोऽनुवाकः

SECTION FIFTY-SEVEN

ये ते॑ स॒हस्र॑म॒युत॒ पाशा॒ मृत्यो॒ मर्त्या॑य॒ हन्त॑वे ।
तान् य॒ज्ञस्य॑ मा॒यया॒ सर्वा॒नव॑यजामहे ॥१॥

हे मृत्यो, मर्त्याय हन्तवे प्राणिनां हननाय ते तव ये सहस्रं अयुतं पाशाः सन्ति तान् सर्वान् यज्ञस्य मायया शक्त्या अवयजामहे निवारयामः ॥

हे मृत्यो O Death, मर्त्याय (मर्त्यम्) man हन्तवे (हन्तुम्) to slay ते belonging to you ये those सहस्रम् thousand अयुतम् ten thousand पाशाः snares तान् them सर्वान् all यज्ञस्य of worship मायया by power अवयजामहे we remove.

1. O Death, those thousand and ten thousand snares which thou hast laid for slaying man, all of them we remove by the power of our deeds of worship.

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[The word death is used in different connected senses. Its most concrete shape is the termination of physical existence marked by stoppage of breath, consciousness and bodily functions. The force that brings about this is personified as Death. The duration of life on this earth is determined by the merits and demerits accruing from a man's deeds. This is the view of the scriptures. The god of Death adjudges each person according to his deserts and limits the duration of his life on the earth. Evil thoughts and deeds, errors of passion and temperament, sickness and suffering—all these are snares laid by Death to entrap unwary man. Further, ignorance, carelessness, remissness, insatiable craving and harmful propensities are also listed among the army of Death. Śiva, the auspicious God, is described as the greatest yogin; for, he has overcome the army of Death. Therefore He, the Auspicious Lord, is called *Antakāntaka*. For the devotees of God, the way to escape from the meshes of Death, said above, lies in the power of worshipping Him—the performance of prescribed duties to God properly and in the right spirit. This is perhaps what is implied by the phrase *yajñasya māyayā* or by the power of worship.]

अष्टपञ्चाशोऽनुवाकः

SECTION FIFTY-EIGHT

मृत्यवे स्वाहा मृत्यवे स्वाहा ॥१॥

येन प्राणिनः म्रियन्ते तस्मै मृत्युरूपाय सकृत् गृहीतं इदं आज्यं सुहुतं अस्तु ॥

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1. Hail! may this be an oblation made to Mṛtyu, the maker of death.

[Repetition of the same formula twice implies that two separate oblations are made to the deity in the consecrated fire, with a view to destroy all the sins connected with the person who makes the offering.]

एकोनषष्टितमोऽनुवाकः
SECTION FIFTY-NINE

देवकृतस्यैनसोऽवयजनमसि स्वाहा । मनुष्यकृतस्यैन-
सोऽवयजनमसि स्वाहा । पितृकृतस्यैनसोऽवयजनमसि
स्वाहा । आत्मकृतस्यैनसोऽवयजनमसि स्वाहा । अन्यकृतस्यै-
नसोऽवयजनमसि स्वाहा । अस्मत्कृतस्यैनसोऽवयजनमसि
स्वाहा । यद्दिवा च नक्तं चैनश्चकृम तस्यावयजनमसि
स्वाहा । यत्स्वपन्तश्च जाग्रतश्चैनश्चकृम तस्यावयजनमसि
स्वाहा । यत्सुषुप्तश्च जाग्रतश्चैनश्चकृम तस्यावयजनमसि
स्वाहा । यद्विद्वाꣳसश्चाविद्वाꣳसश्चैनश्चकृम तस्यावयजनमसि
स्वाहा । एनस एनसोऽवयजनमसि स्वाहा ॥१॥

हे आज्य अथवा हे अग्ने, त्वं देवकृतस्य एनसः देवानुद्दिश्य क्रियमाणेषु कर्मसु आपतितस्य पापस्य अवयजनं विनाशकः असि, इदमग्नये सुहुतमस्तु । मनुष्यकृतस्य मनुष्यसंबन्धेन कृतस्य अनृशंस्यादिरूपस्य; पितृकृतस्य पैतृकेषु कर्मसु सञ्जातस्य अंगवैकल्यादिरूपस्य; आत्मकृतस्य आत्मना कृतस्य प्रति-

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षिद्धचिन्तादिरूपस्य; अन्यकृतस्य स्वसंबन्धिना अन्येन कृतस्य; अस्मत्कृतस्य स्ववर्गकृतस्य च पापस्य; निवारकः असि इति प्रत्येकं सम्बध्यते । दिवा नक्तं च यत् पापं कृतवन्तः स्म तस्य निवारकः असि । स्वप्नावस्थायां जाग्रदवस्थायां च यत् पापं कृतवन्तः स्म तस्य निवारकः असि । सुषुप्त्य-वस्थामनुभवन्तः सन्तः जागरूकाः सन्तः च यत् पापं कृतवन्तः स्म तस्य निवारकः असि । विद्वांसः अविद्वांसः च अर्थात् ज्ञानपूर्वकमज्ञानपूर्वकं च यत् पापं कृतवन्तः स्म तस्य निवारकः असि । एनसः एनसः यावन्ति पापानि तावतां सर्वेषां अथवा एनस्विनः पुरुषात् तत्संसर्गेण यत् पापं जातं तस्य निवारकः असि ॥

1. O Agni, thou art the remover of the offences we have committed against gods. Hail! Thou art the remover of the offences we have committed against men. Hail! Thou art the remover of the offences we have committed against departed ancestors. Hail! Thou art the remover of the offences we have committed to ourselves. Hail! Thou art the remover of the offences committed by others connected with us. Hail! Thou art the remover of the offences committed by our relatives. Hail! Thou art the remover of the offences committed during day and night. Hail! Thou art the remover of the offences committed in the state of dream and waking. Hail! Thou art the remover of the offences we have committed in the state of deep sleep and waking. Hail! Thou art the remover of the offences committed consciously and un-

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consciously. Hail! Thou art the remover of the offences committed by contact with those who are sinners. Hail!

[Like the formulas given in Sections 3, 4, 5 and 47 these eleven formulas ending with *svāhā* are also employed for offering oblations into the consecrated fire meditating upon the Supreme Being in order to remove by means of sacrifice all the sins including those enumerated here. Broadly speaking a human being is liable to offend others and himself in various relations—whether he be conscious of it or not, or whether he is engaged in usual waking activities, or dreaming or sleeping. Flaws in the acts of worship done towards gods and departed ancestors constitute sin against them. One may sin against oneself by voluntarily indulging in unworthy thoughts and deeds. Each person is not only responsible for his own sins of omission and commission, but also for the sins of other persons who belonging to him, or with whom he has relationship through blood, or over whose actions he can have legitimate control. He may further offend his own neighbours by harsh words and anti-social deeds. Even the company of a sinner is a source of sin. All these are enumerated here to kindle a person's moral consciousness and to goad him towards purity and perfection. Waking state has been mentioned twice by including it in two formulas with a view to indicate that in the waking condition there is possibility of committing more sins and so one should be specially on one's guard about it. The formulas 1, 2, 3, 4, 10 and 11 are from the *Vājasaneyisaṁhitā* VIII. 13.]

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षष्टितमोऽनुवाकः

SECTION SIXTY

यद्वो॑ देवाश्चकृम जि॒ह्वया॑ गु॒रु
मन॑सो वा॒ प्रयु॑ती देव॒हेड॑नम् ।
अरा॑वा॒ यो नो॑ अ॒भि दु॑च्छु॒नाय॒ते
तस्मि॑न् तदेनो॑ वसवो॒ निधे॑तन॒ स्वाहा॑ ॥१॥

हे वसवः वासयितारः देवाः, जिह्वया वाचा मनसः अर्थात् मनसा वा प्रयुतीः प्रयुत्या प्रयोगेण गुरु महान् देवक्रोधनं यद् एनः युष्माकं वयं चकृम कृतवन्तः यः अस्मच्छत्रुः अरावा आगमनवान् भूत्वा दुच्छुनायते शत्रुवदाचरति उद्वेजयति वा तस्मिन् पापकारिणि निधेतन निधेहि । तदर्थं इदमाज्यं सुहुतमस्तु ॥

वसवः O Vasus देवाः O Gods जिह्वया by tongue मनसः of mind प्रयुती (प्रयुत्या) by action वा or यत् that which गुरु serious देवहेडनम् offending of gods वः to you चकृम we have done तत् that एनः sin यः who नः अभि to us अरावा approaching दुच्छुनायते acts evilly तस्मिन् in him निधेतन place. स्वाहा hail.

1. O Gods, O Vasus, that serious god-offending sin which we have committed by our tongues, by our understanding, and by our actions, place that in those who come near and act in an evil way towards us. Hail!

[This mantra originating in *Ṛgveda* X. 37. 12 is also referred to at *Āśvalāyanasrautasūtra* VI. 12. 3. The rendering made here is based on the commentary of Sāyaṇa on the

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Ṛgveda passage mentioned. *Ducchunā* is also a mischief-making demon. Often devotees forget that the various gods are but aspects or attributes of the one God and try to compare their relative greatness. In this respect the tongue sins against gods. So Vāyu, the moving god, is entreated to take away the sin thus committed. This is how the passage is interpreted by the anonymous commentator who takes *arāvā yo* as *arā vāyo*. The padapāṭha shows splitting thus is wrong.]

एकषष्टितमोऽनुवाकः

SECTION SIXTY-ONE

कामोऽकार्षीन्नमो नमः । कामोऽकार्षीत्कामः करोति नाहं करोमि कामः कर्ता नाहं कर्ता कामः कारयिता नाहं कारयिता एष ते काम कामाय स्वाहा ।।१।।

देवताभ्यः पुनः पुनः नमस्कारः अस्तु । यत् मया कृतं तत् कामः अकार्षीत् । काम एव तदकार्षीत् । नाहं करोमि, कामः करोति । नाहं कर्ता, काम एव कर्ता । नाहं कारयिता, काम एव कारयिता भवति । हे काम, पापनिवर्तनार्थं एषः ते आज्यभागः । कमनीयविग्रहाय तुभ्यं इदं सुहुतमस्तु ।।

नमः नमः salutations (to the gods). कामः Desire अकार्षीत् did. कामः Desire अकार्षीत् did. कामः Desire करोति is doing; अहम् I न not करोमि do. कामः Desire कर्ता agent; न not अहम् I कर्ता agent. कामः Desire कारयिता the causer of the action; न not अहम् I कारयिता causer of the action. काम O Desire, ते to thee कामाय who is attractive in form एषः this (oblation). स्वाहा hail.

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1. Salutations to the gods. Desire performed the act. Desire did the act. Desire is doing the act, not I. Desire is the agent, not I. Desire causes the doer to act, not I. O Desire, fascinating in form, let this oblation be offered to thee. Hail!

[Desire is personified as a deity in the Vedas. The Nāsadīyasūkta announces that Kāma or God's Will in the form of desire to create the world existed at a time when this universe did not come into being. The *Manusmṛti* II. 4 points out that whatever activity is found in a creature, all that is the movement of desire—यद्यद्धि कुरुते जन्तुः तत्तत् कामस्य चेष्टितम् । In the *Bhagavadgītā* chapter XIII it is pointed out that *icchā* (desire), pleasure, pain and the rest are the attributes of the *kṣetra* (psycho-physical being) and that the *kṣetrajña* (Spirit or Self) is eternally pure, simple and divine. The traditional codes declare that the five universal elements, the resident deities and one's own heart witness the thoughts and actions of a man even though they are concealed from his neighbour. A worshipper is represented here as offering repeated salutations to the gods who witness the inside of all men and arraign them to the bar of divine justice. He pleads not guilty and deposes that he, the Self in man, did not do any act, is not doing anything, is not an agent, or an abettor; desire, charming to all in appearance, is the agent that did acts and is doing them. Finally in order to propitiate the deity of Desire, so that the worshipper may be left in his pure nature, as a resent of the withdrawal of all harmful desires, an oblation is offered into the consecrated fire. The efficiency of a religion depends upon the total and undistracted service which a Society constituted for its ministry is

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capable of rendering. Priests and monks are therefore left free to serve the community without entering the arena of economic competition. They subsist on voluntary subscriptions and serve God and man by gaining and disseminating knowledge. The hereditary priesthood and the monastic orders were therefore permitted to receive gifts. The Vedas contain descriptions of Dātā (giver of gifts) and Pratigrahitā (acceptor of gifts). A person of outstanding moral and spiritual merits alone can accept free gifts without damage to his spiritual vitality. Even such, according to *Manu* IV. 186, must not covet, for covetousness destroys spiritual brilliance. Pratigraha is, therefore, a sin and its baneful effect on a person's moral conscience is mitigated only by disclaiming all self-interest. In *Taittirīyabrāhmaṇa* II. 2. 5 it is stated that Kāma (God's prompting) is at the base of all cosmic activities. It is responsible for the giving and acceptance of gifts. The Pure Self is not affected by that. God it is that gives and God it is who receives. The passage is significant: क इदं कस्मा अदादित्याह। प्रजापतिर्वै कः। सः प्रजापतये ददाति। कामः कामायेत्याह। कामेन हि ददाति। कामेन प्रतिगृह्णाति। कामो दाता कामः प्रतिगृहीतेत्याह। कामो हि दाता। कामः प्रतिगृहीता। कामः समुद्रमाविशेत्याह। समुद्र इव हि कामः। नेव हि कामस्यान्तोऽस्ति। न समुद्रस्य। It is concluded that a person who accepts dakṣiṇā with this attitude, a true knower, is not hurt by the act of acceptance of gifts. In interpreting the third stanza of Nāsadīyasūkta in *Taittirīyabrāhmaṇa* II. 4. 1, Sāyaṇa states that *Kāma* in this context means *īśvarakāmá*.]

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द्विषष्टितमोऽनुवाकः

SECTION SIXTY-TWO

मन्युरकार्षीन्नमो नमः । मन्युरकार्षीन्मन्युः करोति नाहं करोमि मन्युः कर्ता नाहं कर्ता मन्युः कारयिता नाहं कारयिता एष ते मन्यो मन्यवे स्वाहा ॥१॥

देवताभ्यः पुनः पुनः नमस्कारः अस्तु । यत् मया कृतं तत् मन्युः कोपाभिमानिनी देवता अकार्षीत् । मन्युः एव तदकार्षीत् । नाहं करोमि, मन्युः करोति । नाहं कर्ता, मन्युः कर्ता । नाहं कारयिता, मन्युरेव कारयिता भवति । हे मन्यो पापनिवर्तनार्थं एष ते आज्यभागः । मन्यवे तुभ्यं इदं सुहुतमस्तु ॥

1. Salutations to the gods. Anger performed the act. Anger did the act. Anger is doing the act; not I. Anger is the agent; not I. Anger causes the doer to act: not I. O Anger, let this oblation be offered to thee. Hail!

[In many contexts in the Vedas the term *Manyu* is appropriately rendered by modern scholars as the longing fervour. According to Sāyaṇa, *Manyu* is rage towards the enemy, internal or external. In *Taittirīyabrāhmaṇa* II. 4. 1 *Manyu* is eulogised as Bhaga and Varuṇa and also supplicated not to damage Tapas by intrusion. Since the term occurs here in connection with *Kāma*, it is translated as anger personified; for obstructed desire is the source of anger. All those cravings, instincts, propensities, inclinations, desires and needs that express themselves continually in the thoughts and behaviour of men are referred to by the word *Kāma*; and so obstruction of *Kāma* in any form evokes responses in the shape

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of rage or anger which supply the motive force for a wider area of thought and activity covered by human behaviour. Thus anger or *dveṣa* is another trait of the physical and psychological equipment of man from which his true Ṣelf stands aloof. Penitent man weeps for his sins and ascribes to desire and anger the sins that are committed by him. See also *Bhagavadgītā* II. 62-68 and III. 37-43 for further elucidation of this matter. The word-by-word meaning is omitted in this and other Sections below for reasons cited on page 116.]

त्रिषष्टितमोऽनुवाकः
SECTION SIXTY-THREE

तिलाञ्जुहोमि सरसान् सपिष्टान् गन्धारं मम चित्ते रमन्तु स्वाहा ।।१।। गावो हिरण्यं धनमन्नपानꣳ सर्वेषाꣳ श्रियै स्वाहा ।।२।। श्रियं च लक्ष्मिं च पुष्टिं च कीर्तिं चानृण्यताम् । ब्राह्मण्यं बहुपुत्रताम् । श्रद्धामेधे प्रजाः संददातु स्वाहा ।।३।।

हे गन्धार उत्तमसौरभ्ययुक्त परमात्मन्, अहं भवते सरसान् सपिष्टान् तिलान् जुहोमि । भवदीयाः गुणाः मम चित्ते रमन्ताम् । इदं हविः सुहुतमस्तु । भवत्प्रसादात् गावः हिरण्यं धनं अन्नपानं इत्यादिकं मम सिद्ध्यतु । सर्वेषां मत्प्रार्थितानामर्थानां श्रियै च इदं हविः सुहुतमस्तु । श्रियं च लक्ष्मीं च शरीरादिपुष्टिं च धर्मप्रसूतां कीर्तिं च देवर्षिपितॄणां ऋणशोधसामर्थ्यं च ब्रह्मणि साधुत्वं च बहुपुत्रतां च शास्त्रगुरुवाक्येषु श्रद्धां च ग्रहणधारणपटुत्वं च प्रजाश्च मह्यं परमात्मा ददातु । स्वाहा ॥

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1. O Supreme Being, I offer oblations of tasty *tila* (Sesamum indicum) seeds mixed with some flour, into the consecrated fire; may my mind delight in the attributes of the Supreme. Hail! 2. O God, through Thy grace, may I obtain cattle, gold, wealth, food and drink, and all desired objects and beauty and prosperity; for that this oblation be offered to Thee. Hail! 3. May God grant me royal prosperity, the bliss of freedom, health, noble repute, capacity to pay off the debts to gods, departed souls and sages, the qualities of an ideal brāhmaṇa, many sons, faith, intelligence and grandsons. May this oblation be offered for that. Hail!

[The sequel of this Upaniṣad, according to tradition, deals with the principal and auxiliary ceremonies connected with the last order of Vedic life known as Sannyāsa. A candidate competent for Sannyāsa has to perform various subsidiary rites before he is rendered fit to perform the final act. These preliminary acts are meant for effacing all the past sins. By the performance of appropriate rituals beginning with Bhūtasamskāra and ending in Ājyasamskāra laid down in the Gṛhyasūtras one's religious fitness is enhanced. This section contains three formulas for offering three oblations in the fire; the substance for the offering is Sesamum seeds. The word *Gandhāra* is declared by the commentator to be an epithet of the Supreme. The seeds selected for offering are *sarasa* (with flavour) and *sapiṣṭa* (mixed with some variety of flour). The last two formulas contain a prayer for other items such as,

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wealth consisting of cattle, food and drink, and other coveted objects; as also faith, purity and other mental virtues. A person who has enjoyed the possessions of this world and performed the religious duties that can be discharged only with the help of worldly possessions is made fit for Sannyāsa through dispassion for the fruits of this world and the next. This is implied by the oblations described here in connection with the Sannyāsa rites.]

चतु:षष्टितमोऽनुवाकः

SECTION SIXTY-FOUR

तिलाः कृष्णास्तिलाः श्वेतास्तिलाः सौम्या वंशानुगाः ।
तिलाः पुनन्तु मे पापं यत्किंचिद् दुरितं मयि स्वाहा ।।१।।

हे परमात्मन्, भवदाज्ञया कृष्णाः तिलाः श्वेताः तिलाः सौम्याः तिलाः वशानुगाः तिलाः मम यत् पापं अस्ति मयि यत् किंचित् दुरितं अस्ति तत् सर्वं पुनन्तु । तदर्थं इदं हविः सुहुतमस्तु ।।

2. O Lord, through Thy grace, may these black Sesamum seeds, white Sesamum seeds, healthful Sesamum seeds and own Sesamum seeds cleanse whatever sin there is connected with me or whatever wrong there is in me. For that I offer oblations. Hail!

[The substance of offering into the consecrated fire here again is quantities of Sesamum seeds which are sometimes black and sometimes white. They are called *saumya* (healthful) because good variety of these seeds do not cause any

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illness. They are called *vaśānuga* (owned by one at pleasure) because they are acquired by purchase giving the price in cash from one's own lawful earnings and not got by arbitrary seizure or theft. Through the grace of the Supreme, even lifeless grains can purify a man.]

चोर॒स्यान्नं न॑वश्रा॒द्धं ब्र॒ह्महा गु॑रुत॒ल्पगः ।
गोस्तेय॒ꣳ सु॑रापा॒नं भ्रूणहत्या तिला शान्ति॒ꣳ शमयन्तु स्वा॒हा ॥२॥

चोरात् प्राप्तस्य अन्नस्य भोजनं एकोद्दिष्टादिनवश्राद्धान्नभोजनं ब्रह्महत्या गुरुतल्पगमनं गोस्तेयं सुरापानं भ्रूणहत्या एवमादीनि पापानि तिलाः शमयन्तु। मम शान्तिं प्रयच्छन्तु । स्वाहा ॥

2. May the Sesamum seeds offered remove my sins, such as partaking of the food supplied by theft, dining at a place where food is served in connection with the funeral rites of a single recently departed soul, slaying of a brāhmaṇa, outraging the preceptor's honour, cattle-lifting, drink and slaying a hero or a foetus. May I have peace. Hail!

[The aim of the worshipper here is to remove all the sins connected with him by a propitiatory act. Since these are formulas made use of by different worshippers at different places and times, it is impossible to suppose that each one confesses that he has committed all the sins names of which are catalogued here. They are mentioned to indicate that what is aimed at is complete taintlessness—elimination and expiation of the sins mentioned here in whomsoever they

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may exist. Each man is responsible not only for his own flaws and defects but also for those of the whole community of which he is an individual. In fact no individual can reach a moral level in all respects far higher than that of the group to which he belongs.]

श्रीश्च लक्ष्मीश्च पुष्टीश्च कीर्तिं चानृण्यताम् । ब्रह्मण्यं बहुपुत्रताम् । श्रद्धामेधे प्रज्ञा तु जातवेदः संददातु स्वाहा ॥३॥

[For translation etc. of this passage see Section 63 formula 3 which contains the same passage with little alteration. *Prajā* in that passage is here replaced by *prajñā tu*. The resemblance being so close and the sense and the purpose of the passage being the same it is not separately dealt with here. The prayer here is addressed to *Jātavedas*, the all-knowing Supreme invoked in fire. Section 44 to 64 found in the longer version are not in the shorter version accepted by Bhattabhāskara and Sāyaṇa.]

पञ्चषष्टितमोऽनुवाकः

SECTION SIXTY-FIVE

प्राणापानव्यानोदानसमाना मे शुध्यन्तां ज्योतिरहं विरजा विपाप्मा भूयासँ स्वाहा ॥१॥

अनेन आज्यहोमेन मम प्राणादिपञ्चवायवः शुद्धाः भवन्तु । ततः अहं विपाप्मा परिपन्धिभूतैः पापैः विरहितः विरजाः पापहेतुना रजोगुणेनापि वियुक्तः सन् परब्रह्मरूपं ज्योतिः भूयासम् । तदर्थं इदं आज्यं सुहुतमस्तु ॥

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मे mine प्राणापानव्यानोदानसमाना: the in-breath, the out-breath, the diffused breath, the up-breath, and the middle breath शुध्यन्ताम् be purified. विपाप्मा freed from sins विरजा: freed from passions अहम् I ज्योति: the Light of the Supreme भूयासम् I pray I become स्वाहा hail.

1. By this oblation may my in-breath, out-breath, diffused breath, up-breath and middle breath become purified. I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be appropriately offered into the consecrated fire. Hail!

वाङ्मनश्चक्षुःश्रोत्रजिह्वाघ्राणरेतोबुद्ध्याकूतिःसंकल्पा मे॑ शुध्य॒न्ता॒ं ज्योति॑र॒हं वि॒रजा॑ विपा॒प्मा भू॑यास॒ँ स्वाहा॑ ॥२॥

अनेन आज्यहोमेन मम पञ्चेन्द्रियाणि बुद्धिमनसी संकल्पाकूती रेतश्च शुद्धाः भवन्तु । (शेषं पूर्ववत् ।)

2. By this oblation may my speech, mind, sight, hearing, taste, smell, seed, intellect, intention and aim become purified. I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be appropriately offered into the consecrated fire. Hail!

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त्वक्चर्ममांसरुधिरमेदोमज्जास्नायवोऽस्थीनि मे शुध्यन्तां ज्योतिरहं विरजा विपाप्मा भूयासँ स्वाहा ॥३॥

अनेन आज्यहोमेन मम स्थूलदेहगताः त्वक्-चर्म-मांस-रुधिर-मेदो-मज्जा-स्नायु-अस्थिरूपाः सप्तधातवः शुद्धाः भवन्तु । (शेषं पूर्ववत् ।)

3. By this oblation may my seven bodily ingredients—outer and inner skin, flesh, blood, fat, marrow, sinew and bone—become purified. I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be offered into the consecrated fire. Hail!

शिरःपाणिपादपार्श्वपृष्ठोरूदरजङ्घाशिश्नोपस्थपायवो मे शुध्यन्तां ज्योतिरहं विरजा विपाप्मा भूयासँ स्वाहा ॥४॥

अनेन आज्यहोमेन मम शिरः-पाणि-पाद-पार्श्व-पृष्ठ-ऊरु-उदर-जङ्घा-शिश्न-उपस्थ-पायुरूपाः स्थूलशरीरावयवाः शुद्धाः भवन्तु ॥ (शेषं पूर्ववत् ।)

4. By this oblation may the limbs and the parts of my body comprised by the head, hands, feet, sides, back, thighs, belly, shanks, the generative organ, the middle part of the body (or the male and female generative organs) and the anus become purified. I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be offered into the consecrated fire. Hail!

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उत्तिष्ठ पुरुष हरित पिंगल लोहिताक्षि देहि देहि ददापयिता मे शुध्यन्ताम् ज्योतिरहं विरजा विपाप्मा भूयासं स्वाहा ॥५॥

हे हरित पिंगल लोहिताक्ष पुरुष उत्तिष्ठ मदनुग्रहार्थं उद्युक्तो भव। देहि देहि पुनः पुनः मह्यं शुद्धिं प्रयच्छ। मम ददापयिता अतिशयेन शोधकः अथवा आचार्यमुखात् तत्त्वज्ञानस्य दाता भव। ज्ञानोत्पत्त्यर्थं मदीयाः चित्तवृत्तयः शुद्धाः भवन्तु ॥ (शेषं पूर्ववत् ।)

5. O thou Divine Person, who is dark blue and brown and who is red in eyes make haste to favour me. Grant me more and more purity. Be a grantor of knowledge and purity to me through the medium of my preceptor. May my thoughts become purified. I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be offered into the consecrated fire. Hail!

[The five formulas given above are employed for recitation at the time of offering oblations of clarified butter into the properly consecrated fire by a person who is about to embrace the vows of Sannyāsa. They are believed to have the efficacy of bringing about spiritual purity, or the regeneration of the internal and the external man. They are used in connection with some other rites also meant to signalise a person's initiation into a new way of life. The concluding part of all these mantras form a uniform pattern expressing the longing on the part of the aspirant to become divine—by freeing himself from all blemishes of body and mind. The word *retas* in the second formula, meaning sperm, implies

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here the procreative power in man. Two words *tvak* and *carman* in the third formula are not overlapping because they denote outer and inner skin. The word *snāyu* may denote tendon, muscle or sinew. In the fourth formula *śiśna* and *upastha* appear side by side. The former word denotes the male organ of generation and the latter that of the female. This may imply that the pronouncer of the formula may belong to one or the other sex. The second word may also imply the middle part of the body merely. The last formula of the Section is an address to the Supreme Being by the devotee to grant him purity and knowledge both directly and through the preceptor. Personal description about the colour of the body and the eyes of the Puruṣa may be compared with such descriptions given in other parts of the Veda. The Supreme Being as Rudra-Mahādeva is *Kṛṣṇa-piṅgala* and the Person in the Sun is elsewhere mentioned as having golden eyes. The term *harita* is interpreted also as skilled in removing the sorrows of devotees. The word *lohitākṣi* becomes *lohitākṣa* in grammatical Sanskrit. Sāyaṇa's reading is हरित लोहित पिंगलाक्षि and the reading accepted by Bhaṭṭabhāskara is हरे लोहितपिंगलाक्षि. Whether the reading is *hare* or *harita* the meaning given is 'he who is skilled in removing obstacles'. According to Bhaṭṭabhāskara *lohitapiṅgalākṣi* is one epithet denoting the Person having sun and fire as his eyes. Day and night are then represented by *lohita* and *piṅgala*. Sāyaṇa however takes *lohita* as a separate word denoting the complexion of the body and *piṅgalākṣa* denoting the colour of the eyes.]

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षट्षष्टितमोऽनुवाकः
SECTION SIXTY-SIX

पृथिव्यप्तेजोवायुराकाशा मे॑ शुध्यन्ताम्
ज्योति॑रहं वि॒रजा॑ विपाप्मा भूयास॒ꣳ स्वाहा॑ ॥१॥

अनेन आज्यहोमेन मम शरीरोपादानकारणानि पृथिव्यप्तेजोवाय्वाकाशरूपाणि पञ्चभूतानि शुद्धानि भवन्तु । ततः अहं विपाप्मा परिपन्थिभूतैः पापैः विरहितः विरजाः पापहेतुना रजोगुणेनापि वियुक्तः सन् परब्रह्मरूपं ज्योतिः भूयासम् । तदर्थं इदं आज्यं सुहुतमस्तु ॥

1. By this oblation may the five constituent elements of my body—earth, water, fire, air and ether—become purified. I pray that I become the Supreme Light, bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be offered into the consecrated fire. Hail!

शब्दस्पर्शरूपरसगन्धा मे॑ शुध्यन्ताम्
ज्योति॑रहं वि॒रजा॑ विपाप्मा भूयास॒ꣳ स्वाहा॑ ॥२॥

अनेन आज्यहोमेन मम शरीरोपादानभूतेषु पञ्चमहाभूतेषु वर्तमानाः शब्दस्पर्शरूपरसगन्धरूपाः गुणाः शुद्धा भवन्तु । (शेषं पूर्ववत् ।)

2. By this oblation may the qualities of sound, touch, colour, taste and smell (residing in the above five elements constituting my body) become purified. I pray that I become the Supreme

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Light, bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be offered into the consecrated fire. Hail!

मनोवाक्कायकर्माणि मे शुध्यन्तां
ज्योतिरहं विरजा विपाप्मा भूयासं स्वाहा ॥३॥

अनेन आज्यहोमेन मे मनोवाक्कायैः निष्पादितानि कर्माणि शुद्धानि भवन्तु । (शेषं पूर्ववत् ।)

3. By this oblation may the deeds accomplished by my mind, speech and body become purified. I pray that I become the Supreme Light, bereft of all obstructing sins and their cause; the passions in me. For this end may this oblation be offered into the consecrated fire. Hail!

अव्यक्तभावैरहङ्कारै-
र्ज्योतिरहं विरजा विपाप्मा भूयासं स्वाहा ॥४॥

हे परमात्मन् भवत्प्रसादात् अहं लोकानां समक्षं अनाविष्कृताभिप्रायैः अहङ्कारैः अर्थात् व्यर्थगर्वैः विमुक्तः सन् विपाप्मा परिपन्थिभूतैः पापैः विरहितः भूयासम् (शेषं पूर्ववत् ।)

4. May I not have any suppressed feelings of egoism. I pray that I become the Supreme Light, bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be offered into the consecrated fire. Hail!

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आत्मा मे॑ शुध्य॒न्तां॒
ज्योति॑र॒हं वि॒रजा॑ विपा॒प्मा भू॑यास॒ँ स्वाहा॑ ॥५॥

अनेन आज्यभागेन मे आत्मा शरीरं शुद्धं भवतु । (शेषं पूर्ववत् ।)

5. By this oblation may my body become purified. I pray that I become the Supreme Light, bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be offered into the consecrated fire. Hail!

अन्तरात्मा मे॑ शुध्य॒न्तां॒
ज्योति॑र॒हं वि॒रजा॑ विपा॒प्मा भू॑यास॒ः स्वाहा॑ ॥६॥

अनेन आज्यभागेन मम अन्तरात्मा अन्तःकरणं शुद्धं भवतु ॥ (शेषं पूर्ववत् ।)

6. By this oblation may my internal organs become purified. I pray that I become the Supreme Light, bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be offered into the consecrated fire. Hail!

परमात्मा मे॑ शुध्या॒न्तां॒
ज्योति॑र॒हं वि॒रजा॑ विपा॒प्मा भू॑यास॒ः स्वाहा॑ ॥७॥

अनेन आज्यभागेन मम परमात्मा अर्थात् नित्यशुद्धोऽपि मद्गतेन अविद्यादोषेण अप्रतिभानात् अशुद्ध इव पूर्वं अधुना स्वात्मत्वेन प्रतिभानात् शुद्धो भवतु । (शेषं पूर्ववत् ।)

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7. By this oblation may my Infinite Self become purified. I pray that I become the Supreme Light, bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be offered into the consecrated fire. Hail!

[Of these seven formulas excepting the first two, the rest are not found in the shorter version noticed by Bhaṭṭabhāskara and Sāyaṇa. Part of the ideas covered by them are presented by the formulas contained in the previous Sections and is noted by them. In the fourth formula the predicate is understood as *vimuktaḥ* (*ahamkāraiḥ*). In the last three formulas there is no grammatical agreement between subject and predicate, the one being in the singular and the other in the plural. The plural verbs should be, therefore, considered as singular in sense; they have been placed in plural form perhaps following on the scent of the previous formulas in which the subject also was in the plural. A prayer for the purity of the Infinite Self (Paramātman) which is the highest conception of purity may appear ridiculous at the surface. The real meaning underlying the statement is this: Though Paramātman is the one Reality and Ground of existence, the individual Soul is not cognizant of this fact, because of its accidental impurity. When ignorance and impurity are removed from the individual self the Supreme shines as its true nature. We see for instance, the sun and the moon made dim and dark during the periods of eclipses and so they appear to us as if they are covered with impurity. After the temporary period of eclipse people say that these luminaries have now become pure. So Paramātman, the eternally pure, is here spoken of as if impure from the view-point of the

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ignorant man. One's spiritual purity is no more eclipsed when the removal of his ignorance is complete.]

क्षुधे स्वाहा॑ । क्षुत्पि॑पासाय॒ स्वाहा॑ । विवि॑ट्ट्यै॒ स्वाहा॑ ।
ऋग्वि॑धानाय॒ स्वाहा॑ । क॒षो॑त्काय॒ स्वाहा॑ । [ओं स्वाहा॑]
॥८॥

क्षुदधिष्ठानायै देवतायै इदं हविः सुहुतमस्तु । क्षुत्पिपासाधिष्ठानाभ्यां देवताभ्यां इदं हविः सुहुतमस्तु । व्यापकतमं ब्रह्मतत्त्वमुद्दिश्य इदं हविः सुहुतमस्तु । ऋचां उत्पादकाय परमात्मने इदं हविः सुहुतमस्तु । कषे नामरूपकर्मात्मके कार्यप्रपञ्चे उत्काय उपकर्तुमुत्सुकायपरमेश्वराय इदं हविः सुहुतमस्तु । [ओं प्रणवप्रतिपाद्यं वस्तु भवामि; तदर्थमिदं हविः सुहुतमस्तु ॥]

8. May this oblation be made to the deity of hunger. Hail! May this oblation be made to the conjoined deities of hunger and thirst. Hail! May this oblation be made to the all-pervasive Supreme. Hail! May this oblation be made to the Supreme who is the ordainer of Ṛk chants. Hail! May this oblation be made to the Supreme who is interested in his creation. Hail! (I am the Truth expressed by pranava. For the realization of that may this oblation be offered into the consecrated fire. Hail!)

[These six short formulas again are employed for the offering of oblations like the preceding ones. Of these the first three formulas are not found in the shorter version and the last one given here is original to the shorter version and so not found in the longer one. For a person who aspires

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after the realisation of his own spiritual Reality, a complete mastery over his physical needs and propensities is a *sine qua non* according to the scriptures. The *Vivekacūḍāmaṇi* verse 17 says that a person becomes fit for an enquiry into Brahman only when he becomes discriminating, dispassionate, calm, self-controlled and possessing faith and concentration. Patience (*titikṣā*) according to, *ib.* verse 25 consists in the acceptance of pain and misery without grief and anxiety for evasion. It is further stated at verse 86 that desiring for self-realisation and, at the same time, devoting oneself to the nourishment and enjoyment of one's own body would be like attempting to cross a river using a shark mistaking it for a floating wood. When a person gets himself initiated into the vows of Sannyāsa he makes oblations to the deities of hunger and thirst so that he may no longer be over-powered by them in his new life in which he is firmly settled in the spiritual Truth. Bhaṭṭabhāskara reads *viviṭṭi* in place of *viviṭṭyai* and gives the following explanation: This word is a disguised form of the second person singular of the root '*viṣḷ* to spread', actually seen as *veveḍḍhi*. The grammatical form has been transmuted into *viviṭṭi* for *parokṣatva* (disguise) as the Śruti chooses to do so. The meaning then is this: O my Self, hitherto cribbed and limited in the fivefold sheaths, expand now by the access of Divine Light and become infinite to attain the Supreme. While Bhaṭṭabhāskara takes it as a finite verb Sāyaṇa makes it out to be an abstract noun. The form, he says, is in the dative singular of *viviṣṭi* (the all-pervasive Supreme), duplication of *ṭ* being accounted for by the Vedic transformation of *ṣ* to *ṭ*. The *Bṛhadāraṇyakopaniṣad* II. 4. 10 and *Brahmasūtra* 1. 1. 3 declare that the Vedas are derived from the Supreme and that they are the only source of the knowledge of the Supreme. The term *ṛgvidhāna* rein-

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forces this idea. According to the traditional interpretation, Sāyaṇa's reading *kaṣotka* is analysed as *kaṣa* and *utka*. He supposes that *kaṣa* is derived from the root '*kaṣ* to do' and hence *kaṣa* is the deed of the Supreme Lord in the form of the universe and *utka* as usual denotes here interest. The reading accepted by Bhaṭṭabhāskara is *ghaṣotka* and he derives the word *ghasa* from the root '*ghasḷ* to eat'. Here the *sa* of *ghasa* is disguised as *ṣa*. The sense of the word then is all-consuming—the Supreme who reabsorbs into Himself the whole universe, or who finds pleasure in attracting all creation toward Himself. The sixth is the mono-syllabic praṇava mantra which affirms the identity of the finite self and the Infinite.]

क्षुत्पिपासामलं ज्येष्ठामलक्ष्मीर्नाशयाम्यहम् ।
अभूतिमसमृद्धिं च सर्वान्निर्णुद मे पाप्मानः स्वाहा ॥९॥

हे परमात्मन्, भवत्प्रसादात् क्षुत्पिपासारूपं मलं ज्येष्ठां अलक्ष्मीं अभूतिं असमृद्धिं च सर्वान् नाशयामि । मे पाप्मानं निर्णुद विनाशय । स्वाहा ॥

क्षुत्पिपासामलम् uncleanness in the shape of hunger and thirst ज्येष्ठाम् misfortune अलक्ष्मीम् adversity अभूतिम् poverty असमृद्धिम् lack of progress च and सर्वान् all अहम् I नाशयामि remove. मे my पाप्मानम् sins, impurities निर्णुद efface. स्वाहा Hail.

9. O Lord, through thy grace I remove from me that uncleanness in the form of hunger and thirst, misfortune and adversity, poverty and lack of progress, and all the like. Efface my sins. Hail!

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[This is found as the sixth stanza of the Śrī Sūkta coming in the *Ṛgvedakhila* II with slight alteration in the wording. It contains a list of disvalues which a devotee of God seeking puruṣārthas must get over through His Grace. The word *Lakṣmī* is derived from the root '*lakṣ* to mark out' and hence *Lakṣmī* represents beauty, prosperity, charm, nobility of character and other graces which agreeably mark out a person, place or event. Values are appreciated against their contraries: beauty against ugliness, prosperity against adversity, and so forth. Therefore *Jyeṣṭhā* precedes *Lakṣmī* as night precedes day or as poison heralded the ambrosia when the milky ocean was churned. It is stressed here that a man should make every effort to weed out disvalues and cultivate beauty, prosperity and virtue, through the Grace of God. Such a prayer is not out of place even in the life of a Sannyāsin who lives for the welfare of creatures.]

अन्नमयप्राणमयमनोमयविज्ञानमयमानन्दमयमात्मा मे शुध्यन्तां ज्योतिरहं विरजा विपाप्मा भूयासः स्वाहा ॥१०॥

अनेन आज्यहोमेन मम अन्नमय-प्राणमय-मनोमय-विज्ञानमय-आनन्दमयरूपाः पञ्चकोशाः शुद्धाः भवन्तु ॥ (शेषं पूर्ववत् ।)

10. By this oblation may my five-fold self comprised by the sheaths of food, breath, mind, intelligence and bliss become purified. I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be offered into the consecrated fire. Hail!

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[This mantra by its sense goes along with the preceding formulas of oblation. Here such a prayer is made again for attaining the purity of pañcakośa-s or the five sheaths which nest the finite individual self.]

सप्तषष्टितमोऽनुवाकः

SECTION SIXTY-SEVEN

अग्नये स्वाहा । विश्वेभ्यो देवेभ्यः स्वाहा । ध्रुवाय भूमाय स्वाहा । ध्रुवक्षितये स्वाहा । अच्युतक्षितये स्वाहा । अग्नये स्विष्टकृते स्वाहा ।। धर्माय स्वाहा । अधर्माय स्वाहा । अद्भ्यः स्वाहा । ओषधिवनस्पतिभ्यः स्वाहा । रक्षोदेवजनेभ्यः स्वाहा । गृह्याभ्यः स्वाहा । अवसानेभ्यः स्वाहा । अवसानपतिभ्यः स्वाहा । सर्वभूतेभ्यः स्वाहा । कामाय स्वाहा । अन्तरिक्षाय स्वाहा । यदेजति जगति यच्च चेष्टति नाम्नो भागोऽयं नाम्ने स्वाहा । पृथिव्यै स्वाहा । अन्तरिक्षाय स्वाहा । दिवे स्वाहा । सूर्याय स्वाहा । चन्द्रमसे स्वाहा । नक्षत्रेभ्यः स्वाहा । इन्द्राय स्वाहा । बृहस्पतये स्वाहा । प्रजापतये स्वाहा । ब्रह्मणे स्वाहा । स्वधा पितृभ्यः स्वाहा । नमो रुद्राय पशुपतये स्वाहा । देवेभ्यः स्वाहा । पितृभ्यः स्वधास्तु । भूतेभ्यो नमः । मनुष्येभ्यो हन्ता । प्रजापतये स्वाहा । परमेष्ठिने स्वाहा ।।१।।

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अग्निः, विश्वेदेवाः, ध्रुवः भूमः, ध्रुवक्षितिः, अच्युतक्षितिः, स्विष्टकृत् अग्निः एताभ्यः वैश्वदेवदेवताभ्यः इदं हविः प्रत्येकं सुहुतमस्तु । धर्मः, अधर्मः, आपः, ओषधिवनस्पतयः, रक्षोदेवजनाः, गृह्याः, अवसानाः, अवसानपतयः, सर्वभूताः, कामः, अन्तरिक्षम्, जगति वृक्षादिरूपेण एजमानः मनुष्यादिरूपेण चेष्टमानः परमात्मनः भागरूपः तत्तन्नामकः पदार्थसमूहः, पृथिवी, अन्तरिक्षम्, द्यौः, सूर्यः, चन्द्रमाः, नक्षत्राणि, इन्द्रः, वृहस्पतिः, प्रजापतिः, व्रह्मा, पितरः, पशुपतिरुद्रः, देवाः, पितरः, भूतानि, मनुष्याः, प्रजापतिः, परमेष्ठी इत्येतेभ्यः प्रत्येकं हविः सुहुतमस्तु ॥

[The above paragraph contains thirty-six short mantras used in worship and oblation. They are original to the longer version. Of these the first six ending in *svāhā* are employed for offering oblations connected with the Vaiśvadeva rite. In this rite the Supreme Being is worshipped 1. as Fire, 2. as the sum total of deities or All-gods, 3. as the permanent plenitude, 4. as the permanent ground, 5. as the unchanging abode, and 6. as the maker of the right sacrifice. A sacrifice rightly offered is called *svista*. The one made wrongly through inadvertance is called *durista*. The deity Fire specially propitiated rectifies the wrong offerings. The Gārhapatya Fire is called *Sviṣṭakṛt* in the Kalpa works. The words भूम and ध्रुव are omitted in some text and धूमाय स्वाहा is added after ध्रुवक्षिति. In the next list oblations are offered to धर्मः—religious duty, अधर्मः—the opposite of it, आपः—waters, ओषधिवनस्पतयः—herbs and trees, रक्षोदेवजनाः—demons and gods, गृह्याः—household deities, अवसानाः—the deities dwelling in the outskirts of the house, अवसानपतयः—the leaders of such deities, सर्वभूताः—all spirits, or the deities of the five primordial elements, कामः—god of love, अन्तरिक्षम्—wind blowing in the sky, नाम—(the Supreme Being is called here nāma because He is expressed by the totality of words

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in the Veda. Whatever there is in this world moving as insentient [एजति] and whatever that acts as sentient [चेष्टति] all that is नाम or आत्मन्), पृथिवी—earth, अन्तरिक्षम्—spirits dwelling in the sky, द्यौः—heaven, सूर्यः—sun, चन्द्रमाः—moon, नक्षत्राणि—asterisms, इन्द्रः—the chief of gods, बृहस्पतिः—the preceptor of gods, प्रजापतिः—the lord of creatures, ब्रह्मा the four-faced creator, पितरः—departed ancestors, रुद्रः पशुपतिः Rudra the lord of living beings, देवाः—gods, पितरः—manes, भूताः—a variety of gods, मनुष्याः—men, प्रजापतिः—the lord of creatures, and परमेष्ठीः—the four-faced creator dwelling in Brahmaloka. Wherever the same deity is repeated twice it is implied that two oblations are given to the same deity. It is stated that the entire universe is but a part of the Supreme—*Nāmno bhāgaḥ*. In *Chāndogya* VII. 1. 4, Sanatkumāra advises Nārada to worship Nāma as Brahman. Whenever offerings are made to the manes, the deities and men, the terms employed for oblations are *svadhā*, *namaḥ* and *hanta* respectively These special words of address give them pleasure. Gods, like guests, are made happy by sweet words of courtesy. The word *pitṛ* denotes two types of superhuman beings—those who are permanent dwellers of the pitṛloka and those who are translated to that region from the earth when they depart from the body. The mantras given in this group are used for *baliharaṇa* or offering worshipful tribute to these deities who form the body of the Supreme. So even irreligious demons, trees and plants find a place in it.]

यथा कूपः शतधारः सहस्रधारो अक्षितः ।
एवा मे अस्तु धान्यꣳ सहस्रधारमक्षितम् ।। धनधान्यै स्वाहा ।।

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यथा शतसंख्याकाभिः सहस्रसंख्याकाभिश्च प्रस्रवणरूपाभिः जलधाराभिः कूपः अव्युदासी अक्षय्यश्च भवति एवं मम सहस्रधारं अक्षितम् धान्यं अस्तु । तदर्थं इदं हविः धनधानीनामिकायै देवतायै सुहुतमस्तु ॥

यथा just us शतधारः having a hundred springs सहस्रधारः having a thousand springs अक्षितः perennial कूपः well (भवति, becomes) एवा (एवम्) analogously अक्षितम् inexhaustible सहस्रधारम् having a thousand sources cf continuous supply धान्यम् grain मे for me अस्तु let be. धनधान्यै to Dhanadhānī स्वाहा hail!

2. Just as a perennial well is supplied with water by hundreds and thousands of springs, so may I have an inexhaustible supply of grain from a thousand sources. For that end, I offer oblations to the wealth-holding deity. Hail!

[This mantra in the longer version is an invocation addressed to the Supreme through the deity Dhanadhānī, the supplier of man's subsistence. There is a whole group of passages in the *Taittirīyasaṁhitā* laying down food rules and praising Annadevatā. Life depends upon food. So nothing is more fundamental than the supply of food which sustains life. On this there is this ancient verse: धर्मार्थकाममोक्षाणां प्राणाः संस्थितिहेतवः । तान् निघ्नता किं न हतं रक्षता किं न रक्षितम् ॥ The *Taittirīyopaniṣad* III. 8. 9 also emphasises the necessity of acquiring much food through the worship of Annabrahman and sharing it with the needy.]

ये भूताः प्रचरन्ति दिवानक्तं

बलिमिच्छन्तो वितुदस्य प्रेष्याः ।

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तेभ्यो॑ ब॒लिं पु॑ष्टि॒कामो॑ हरामि॒
मयि॒ पुष्टिं॒ पुष्टिं॑पतिर्दधातु॒ स्वाहा॑ ॥३॥

ये वितुदस्य श्मशानवासिनः भगवतः कालाग्निरूपस्य प्रेष्याः भृत्याः भूताः वलिं इच्छन्तः नक्तंदिवं प्रचरन्ति तेभ्यः पुष्टिकामः सन् अहं बलिं अन्नरूपं हरामि भूमौ निक्षिपामि । पुष्टिपतिः पोषणाधिपतिः मयि पुष्टिं स्थापयतु । स्वाहा ॥

ये those वितुदस्य of (Rudra) who causes pain प्रेष्याः servants भूताः spirits वलिम् tribute इच्छन्तः desiring दिवानक्तम् day and night प्रचरन्ति move about तेभ्यः for them पुष्टिकामः intending prosperity अहम् I वलिम् offering (in the form of food) हरामि present. पुष्टिपतिः the lord of prosperity मयि in me पुष्टिम् prosperity दधातु place. स्वाहा hail.

3. With the intention of acquiring prosperity, I present offering of food to those spirits who are the servants of Rudra (dwelling in the cremation ground) causing pain to creatures by death and bereavement, and who wander about day and night in search of tribute. May the lord of prosperity grant me all prosperity. Hail!

[The Rudrānuvāka of the *Yajurveda* speaks of the various forms of Rudra dwelling in the sky, on the earth, in the firmament, as leaders of creatures, as agencies that hurt men through food and wander about with weapons. Wind, rain and other causes of destruction are also attributed to these agents of Rudra. This prayer here is, therefore, addressed to Rudra, after proper offerings to his destructive emissaries, so that the obstacles in the way to the attainment of prosperity

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are removed through his grace. The word *vituda* comes from the root *tud* to prick or to pierce; and so *vituda* here is *kālāgni-rudra* who pierces the creatures with various kinds of sorrows caused by the acts of Nature—various diseases, pestilence, inclemencies of weather and climate. According to the lot of each one, the creatures are exposed to them.]

अष्टषष्टितमोऽनुवाकः
SECTION SIXTY-EIGHT

ओं तद्ब्रह्म । ओं तद्वायुः । ओं तदात्मा । ओं तत्सत्यम् । ओं तत्सर्वम् । ओं तत्पुरोर्नमः ॥१॥

प्रणवप्रतिपाद्यं तत् ब्रह्मतत्त्वं सर्ववेदान्तप्रसिद्धम् । सर्वक्रियोपादानं तदेव सूत्रात्मा हिरण्यगर्भः वायुः । आत्मा जीवः अपि तत् । तदेव परमार्थसत्यम् । तदेव सर्वं चराचरात्मकं जगत् । तदेव पुरः पुराणि स्थूलसूक्ष्मकारण-शरीराणि । तादृशाय ब्रह्मणे नमः अस्तु । अथवा पुरोः बलवतः प्रपञ्चस्य नामरूपविकल्पहेतुः, अथवा पुरोः महतः देवस्य नमः प्रह्वीभावः प्रपञ्चोन्मेषहेतुः पराशक्तिः । सापि तदेव परं ब्रह्म ॥

1. Om that is Brahman. Om that is Vāyu. Om that is the finite self. Om that is the Supreme Truth. Om that is all. Om that is the multitude of citadels (the bodies of creatures). Salutations to Him.

[Here, in the longer version, this formula and the immediately succeeding one are given for japa to be performed in order to remove all one's sins. In the shorter version this

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formula is given as a substitute for Gāyatrī together with its subsidiaries given for mental repetition when a person performs prāṇāyāma. Both Bhaṭṭabhāskara and Sāyaṇa explain the mantra adopting two philosophical view-points. The syllable Om commencing each phrase announces that the passage is meant for magnifying Paramātman, and also for emphasising His all-pervasive and all-inclusive nature. According to Bhaṭṭabhāskara, Brahma here stands for expanding Prakṛti which is but a mode of Brahman; Vāyu stands for the power of the Supreme perceptible as universal movement; Ātman for the individual self; and the word Sarva stresses the omnific nature of the Supreme. He takes the term *puru* in the sense of great or strong and explains *namaḥ* as *namana* or transformation; and so the phrase *puror namaḥ* is explained as the transformation of the universe into the shape which is powerful—or as the transformation of the Supreme Reality as Paraśakti into the form of the universe. Sāyaṇa interprets Vāyu as Hiraṇyagarbha or Sūtrātman embodying the power of knowledge and activity inherent in the universe; and ātman as the individual soul—both being derived from the Supreme. He accepts the reading *puro namaḥ* and explains *puraḥ* as the nominative plural of *pūḥ* meaning a walled city to which the gross and subtle body of creatures are often compared in the scriptures. In the view of Sāyaṇa, three alternative measures of breath are used in the act of prāṇāyāma according to the breathing capacity of individual aspirants. The text is printed here as found in the longer and shorter versions. I have given the translation based on Sāyaṇa whose commentary reads *puraḥ namaḥ* which is supported by only one manuscript of the text used by the Ānandāśrama edition.]

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ओं अन्तश्चरति भूतेषु गुहायां विश्वमूर्तिषु । त्वं यज्ञस्त्वं वषट्कारस्त्वमिन्द्रस्त्वं रुद्रस्त्वं विष्णुस्त्वं ब्रह्म त्वं प्रजापतिः । त्वं तदाप आपो ज्योती रसोऽमृतं ब्रह्म भूर्भुवः सुवरोम् ।।२।।

तादृशं ब्रह्म भूतेषू प्राणिषु विश्वमूर्तिषु विविधशरीरेषु गुहायां हृदयान्तर्भागे चरति वर्तते । हे परमात्मन् तादृशः त्वं यज्ञः, त्वं वषट्कारः, त्वं इन्द्रः, त्वं रुद्रः, त्वं विष्णुः, त्वं ब्रह्मः, त्वं प्रजापतिः, त्वं तत् प्रसिद्धं वस्तु, त्वमेवापः नदीगतं जलं, त्वमेवापः समुद्रगतं जल, त्वमेव सूर्यादिज्योतिः, त्वमेव मधुरादिरसः, त्वमेव अमृतं, त्वमेव ब्रह्म वेदराशिः, त्वमेव भूर्भुवः सुवः त्रैलोक्यं, त्वमेव प्रणववाच्यं शब्दब्रह्म ॥

2. That Supreme Being moves inside the heart of created beings possessing manifold forms. O Supreme, Thou art the sacrifice, Thou art the expression Vaṣaṭ, Thou art Indra, Thou art Rudra, Thou art Brahmā, Thou art Prajāpati, Thou art That, Thou art the water in the rivers and the ocean, Thou art the sun, Thou art flavour, Thou art ambrosia, Thou art the body of the Vedas, Thou art the threefold world and Thou art Om.

[The first line here announces that the Supreme described above is hidden in the hearts of all created beings, in the various shapes and the fauna and flora of the world. In the next, the worshipper directly addresses the Supreme and exclaims, Thou art the sacrifice etc. Words like *vaṣaṭ*, *svāhā*, *svadhā*, and *hantā* are employed, as specified before, while making offerings to gods, manes and men. Great gods like

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Brahmā, Viṣṇu and Śiva, the progenitor of mankind, sacrifices and formulas, of offering, water and light, and other facts of the world are indiscriminately collected here and asserted to be one with the Supreme. The worshipper thereby thinks that there is nothing other than the Supreme and that everything has its value derived from the Supreme. According to Sāyaṇa, the mantra beginning with *Om antaś carati* is employed for the contemplative worship of the Supreme after gāyatrī-visarjana connected with the twilight-devotion.]

एकोनसप्ततितमोऽनुवाकः

SECTION SIXTY-NINE

श्रद्धायां _णे निविंष्टोऽमृतं जुहोमि । श्रद्धायांमपाने निविंष्टोऽमृतं जुहोमि । श्रद्धायां व्याने निविंष्टोऽमृतं जुहोमि । श्रद्धायांमुदाने निविंष्टोऽमृतं जुहोमि । श्रद्धायां समाने निविंष्टोऽमृतं जुहोमि । ब्रह्मणि म आत्मामृतत्वाय ॥१॥

श्रुतौ श्रुतिप्रतिपादितेषु पदार्थेषु च विश्वासातिशयः श्रद्धा; तथा श्रद्धया युक्तः सन् अहं प्राणनामके वायुविशेषे निविष्टः आदरयुक्तः अथवा तत्स्थित्यै यतमानः अमृतभूतं इदं हविः जुहोमि, आत्मज्योतिषि प्रक्षिपामि, तच्च हविः प्राणदेवतायै सुहुतमस्तु । ऊर्ध्ववृत्तिः प्राणः । अवाग्वृत्तिः अपानः । विश्वग्-वृत्तिः व्यानः । शब्दकारी उदानः । सर्वांगेषु अशितपीतादेः समीकर्ता समानः । अमृतं स्वाद्वन्नं अथवा अमरणहेतुकं ब्रह्म । एताभिः पञ्चभिः आहुतिभिः अमृतत्वाय मोक्षाय मे आत्मा जीवः ब्रह्मणि एकीभवतु ॥

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1. Firm in my religious faith, I offer this oblation of ambrosia into prāṇa, with reverence. Firm in my religious faith, I offer this oblation of ambrosia into apāna with reverence. Firm in my religious faith, I offer this oblation of ambrosia into vyāna with reverence. Firm in my religious faith, I offer this oblation of ambrosia into udāna with reverence. Firm in my religious faith, I offer this oblation of ambrosia into samāna with reverence. By these oblations may my Self be united with the Supreme, so that I may attain Immortality.

[Agnihotra is a primary and fundamental rite during the performance of which oblations to the Supreme are offered in the consecrated fire. This rite is usually performed in the external fire in which the Supreme is invoked. At the commencement of dinner a similar worship is offered into the Divine Fire Vaiśvānara, dwelling within man and manifesting Itself through the fivefold breath. This is called Prāṇāgnihotra and there is an Upaniṣad entirely devoted to the description of it, by the same name. Every twiceborn religious aspirant, before he lays hand on the food which is set before him, ceremoniously purifies it, reverences it and parcels, with his thumb and two other fingers variously combined, a small quantity of it five times and places in the mouth mentally repeating each one of these formulas. Finally he prays that he might be united to the Supreme by this act of devotion. Thus the food-seeking instinct is given a direction to God before it is satisfied in the natural way. Life is maintained by the various vital activities in the body subsumed under the

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five-fold prāṇa which is a manifestation of the Supreme on the physical plane. These offerings are, therefore, really made to God within. Therefore it is *amṛtahoma* which implies not only introduction of tasty food into the mouth but also a symbolic offering of the finite self into the Infinite Supreme Brahman. This is stressed by the concluding words. The text given above is that of the longer version. The shorter version noticed by Bhaṭṭabhāskara and Sāyaṇa omits the word *śraddhāyām* commencing each formula and adds प्राणाय स्वाहा, अपानाय स्वाहा, व्यानाय स्वाहा, उदानाय स्वाहा, and समानाय स्वाहा, respectively, immediately after the verb *juhomi* in each formula.]

अमृतोपस्तरणमसि ।।२।।

हे पीयमानोदक त्वं अमृतोपस्तरणं—यत्र अमृतं अन्नं ब्रह्म सीदति तदास्तरणं असि ॥

2. O water, thou art the spread out seat of Annabrahman, the immortal food.

[This formula is repeated and a small quantity of water is sipped before one starts eating. Anything which one considers precious or valuable is placed in a container and covered. Here the small quantity of water taken in is supposed to be an *upastaraṇa* or seat on which subsequent morsels are placed. In the shorter version this short mantra is placed before the Prāṇāhuti mantra (Section 69); and that is the place to which it properly belongs. For, after sipping the water oblations are offered. Details of this practice and the philosophical significance of it are given at *Chāndogyopaniṣad* V. 2. 2.]

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श्रद्धायां प्राणे निविंष्टोऽमृतं जुहोमि । शिवो मां विशाप्रदाहाय । प्राणाय स्वाहा ।। श्रद्धायामपाने निविंष्टोऽमृतं जुहोमि । शिवो मां विशाप्रदाहाय । अपानाय स्वाहा ।। श्रद्धायां व्याने निविंष्टोऽमृतं जुहोमि । शिवो मां विशाप्रदाहाय । व्यानाय स्वाहा ।। श्रद्धायामुदाने निविंष्टोऽमृतं जुहोमि । शिवो मां विशाप्रदाहाय । उदानाय स्वाहा ।। श्रद्धायां॒ समाने निविंष्टोऽमृतं जुहोमि । शिवो मां विशाप्रदाहाय । समानाय स्वाहा ।। ब्रह्मणि म आत्मामृतत्वाय ।।३।।

..... हे हूयमानहविर्विशेष, त्वं शिवः शान्तो भूत्वा अप्रदाहाय क्षुद्दाहशान्त्यर्थं मां प्रविश .....।।

3. ....O thou offered substance, be auspicious and get assimilated into me, so that I may not be consumed by hunger.....

[This set of five formulas is a repetition of Section 69 (page 292) with the insertion of the clause शिवो मा विशाप्रदाहाय (which alone is translated here). After each oblation and before the *svāhā* formula mentioning the name of each breath, this is inserted. This Section is proposed as an alternative for Section 69 to function in the same context.]

अमृतापिधानमसि ।।४।।

हे पीयमानोदक, येन अमृतं पिधीयते त्वं तत् छादनं असि ।।

4. O water, thou art the cover for Annabrahman, the immortal food.

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[This mantra is repeated mentally when a small quantity of water is sipped after the dinner is completed. This last morsel of water, covers, as it were, the ingested food.]

सप्ततितमोऽनुवाकः
SECTION SEVENTY

श्रद्धायां प्राणे निविश्याऽमृतꣳ हुतम् । प्राणमन्नेनाप्यायस्व ।। श्रद्धायामपाने निविश्याऽमृतꣳ हुतम् । अपानमन्नेनाप्यायस्व ।। श्रद्धायां व्याने निविश्याऽमृतꣳ हुतम् । व्यानमन्नेनाप्यायस्व ।। श्रद्धायामुदाने निविश्याऽमृतꣳ हुतम् । उदानमन्नेनाप्यायस्व ।। श्रद्धायाꣳ समाने निविश्याऽमृतꣳ हुतम् । समानमन्नेनाप्यायस्व ।।

श्रद्धावता मया प्राणनामके वायौ निविश्य आदरातिशयं कृत्वा अमृतं अविनश्वरं स्वादुभूतं इदं हविः मया हुतम् । तस्मात् हे प्राणदेव, मदीयां प्राणवृत्तिं अनेन अन्नेन आप्यायस्व वर्धयस्व । एवं अपानः व्यानः उदानः समानः च तत्तत्प्राणवृत्तिवर्धनार्थं प्रार्थ्यन्ते ।।

1. Firm in my religious faith, I have offered this oblation of ambrosia into prāṇa with reverence. O prāṇa, increase the power of my in-breath by this food. Firm in my religious faith, I have offered this oblation of ambrosia into apāna with reverence. O apāna, increase the power of my out-breath with this food. Firm in my reli-

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gious faith, I have offered this oblation of ambrosia into vyāna with reverence. O vyāna, increase the power of my diffused breath with this food. Firm in my religious faith, I have offered this oblation of ambrosia into udāna with reverence. O udāna, increase the power of my up-breath with this food. Firm in my religious faith, I have offered this oblation of ambrosia into samāna with reverence. O samāna, increase the power of my middle breath with this food.

[These five formulas are repeated at the end of the dinner and before one leaves his seat.]

एकसप्ततितमोऽनुवाकः
SECTION SEVENTY-ONE

अङ्कुष्ठमात्रः पुरुषोऽङ्कुष्ठं चं समाश्रितः ।
ईशः सर्वस्य जगतः प्रभुः प्रीणातुं विश्वभुंक् ॥१॥

अङ्गुष्ठमात्रः अङ्गुष्ठप्रमाणे हृदयांकाशे अवस्थितः बुद्धयवच्छिन्नः जीवरूपः पुरुषः स्वकीयया ज्ञानक्रियाशक्त्या पादाङ्गुष्ठं मस्तकं च आश्रितः अर्थात् आपादतलमस्तकं व्याप्तः तिष्ठति । स एव शरीरानवच्छिन्नस्वरूपः सन् सर्वस्य जगतः ईशः नियन्ता विश्वभुक् प्रपञ्चस्य भोक्ता च । तादृशः प्रभुः अनेन मत्कृतेन भोजनेन प्रीणातु ॥

अङ्गुष्ठमात्रः having the size of the thumb पुरुषः the Person (dwelling in the body) अङ्गुष्ठम् the toe च and (the head)

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समाश्रितः dwells as support. सर्वस्य of all जगतः universe ईशः ruler विश्वभुक् enjoyer of all प्रभुः Lord प्रीणातु may be gratified.

1. May the Supreme Lord be gratified (by this meal just taken)—Who is the ruler of all the world and the enjoyer of all, Who as the person dwelling in the body, is of the size of the thumb, and Who is the support of the body—imparting to it sentience and activity from the toe to the crown.

[After the dinner and the rinsing of the mouth, and ablution of hand and feet, it is customary to pour some quantity of water on one's right toe symbolically. This anustubh stanza is repeated at that time contemplating on the identity of oneself with the Supreme. When the mind is not distracted by hunger, it is the duty of a person to remind himself that he is not different from the Divine Reality—the one Principle that rules and supports the universe—the real Enjoyer of the food eaten by every creature. Elsewhere in this work it has been stated that the Supreme Person and the Person dwelling in man are not different. The space inside the heart is equal in measure to the size of the thumb, and so the Supreme perceived in the heart as the individual Soul is also spoken of here as having the size of the thumb. Sāyaṇa takes *aṅgustham ca* as an incomplete phrase and fills out the unexpressed idea by stating 'from *pādāṅguṣṭha* (toe) to the crown'. Though the Jīva is supposed to dwell in the heart, it is active and cognizant of sensations in any part of the body. In the longer version *prīṇāti* occurs in the place of *prīṇātu*. This verb, however, expresses a prayer on the part of the

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person who has finished his food. Man considers that he is only an instrument of God and the satisfaction he has derived by the repast really belongs to God—the enjoyer of the whole universe. It is believed that the Kālāgni Fire which will finally destroy the universe is hidden at the root of the universe. Similarly the fire which consumes the food eaten is also supposed to dwell at the toe, by which man is rooted to the earth. Pouring water on the toe, therefore, is a symbolic act of propitiation. The whole body, by a yogic process, is purified ceremoniously by rousing the energy that is supposed to dwell at the foot or toe.]

द्विसप्ततितमोऽनुवाकः
SECTION SEVENTY-TWO

वाङ् म आसन् । नसोः प्राणः । अक्ष्योश्चक्षुः । कर्णयोः श्रोत्रम् । बाहुवोर्बलम् । ऊरुवोरोजः । अरिष्टा विश्वान्यङ्गानि तनूः । तनुवा मे सह नमस्ते अस्तु मा मा हिꣳसीः ॥१॥

हे परमात्मन् भगवत्प्रीणनार्थं भुक्तवतः मम वागिन्द्रियशक्तिः आसन् आस्ये, प्राणशक्तिः नसोः चक्षुरिन्द्रियशक्तिः अक्ष्णोः, श्रोत्रेन्द्रियशक्तिः तद्गोळकयोः च स्वास्थ्ययुक्ताः तिष्ठन्ति । बाह्वोः बलं ऊर्वोः ओजः अर्थात् सामर्थ्यं च अभूताम् । मम तन्वा लिंगशरीरेण सह सर्वाणि मम अङ्गानि तनूः स्थूलशरीरं च अरिष्टानि निर्दोषाणि अभवन् । अतः हे भगवन् भगवत्सृष्टं अन्नं भुक्त्वा अहन्यहनि तृप्तोऽहं भवते प्रणामान् समर्पयामि । एवं स्वस्थीभूतं मां मदीयं सर्वं मा हिंसीः किन्तु रक्ष ॥

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मे my वाक् faculty of speech आस्मन् (आस्ये) in the mouth प्राण: breath नासो: in the nostrils चक्षु: sight अक्ष्यो: (अक्ष्णो:) in the eyes श्रोत्रम् hearing कर्णयो: in the ears बलम् strength बाहुवो: (बाह्वो:) in the hands ओज: vitality ऊरुवो: (ऊर्वो:) in the thighs (च and अभवन् have come to be). मे my तनुवा (तन्वा) along with the (subtle) body तनू: (gross) body विश्वानि all अङ्गानि limbs अरिष्टा (अरिष्टानि) defectless (अभवन् became). ते to thee नम: salutation अस्तु be. मा me मा not हिंसी hurt.

1. O Lord, after repast my powers of speech, of breath, of sight, and of hearing, are firm in their respective stations i.e., mouth, nostrils, eyes and ears; so also strength and vitality have returned to my arms and thighs. My subtle body and my gross body with all its limbs are now free from inadequacy. My salutation to Thee. Do not cause any hurt to me and mine.

[This formula is prescribed for reflection after dinner. The religious aspirant here states that the powers of the senses and limbs, which have been reduced by the long period that intervened after the previous meal, have now been restored by the present repast supplied through the grace of the Lord. The first mantra of *Īśāvāsya*, according to many commentators, declares: All this is the dominion of the Lord; enjoy whatever is granted you by Him without coveting anything belonging to others.—So the food eaten is supplied by the Divine Providence. The devotee of God offers his thankful reverence to the Creator and beseeches Him not to hurt him and all that belongs to him.]

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त्रिसप्ततितमोऽनुवाकः

SECTION SEVENTY-THREE

वयः सुपर्णा उपसेदुरिन्द्रं प्रियमेधा ऋषयो नाधमानाः ।
अप ध्वान्तमूर्णुहि पूर्धि चक्षुर्मुमुग्ध्यस्मान्निधयेव बद्धान्
॥१॥

सुपर्णाः शोभनपक्षयुक्ताः वयः पक्षिणः इव द्रुतगमनाः अथवा पक्षिमूर्तिधारिणः नाधमानाः प्रज्ञां याचमानाः प्रियमेधाः यज्ञप्रियाः अथवा सर्वप्राणिहितं स्मरन्तः ऋषयः इन्द्रं उपसेदुः । उपसृत्य एवं पार्थयांचक्रुः—हे भगवन् ध्वान्तं अज्ञानान्धकारं अप ऊर्णुहि अपसारय । अस्माकं चक्षुः ज्ञानलक्षणां दृष्टिं पूर्धि पूरय । निधया शृङ्खलया पाशसमूहेन वा बद्धान् यथा कश्चित् सुहृत् मोचयति तथा अस्मान् मुमुग्धि अज्ञानबन्धनात् मोचय ॥

सुपर्णाः having attractive plumage वयः birds (इव like) नाधमानाः praying प्रियमेधाः devoted to sacrifical worship, remembering the good of all ऋषयः sages इन्द्रम् Indra उपसेदुः approached. (हे इन्द्र O lord of gods) ध्वान्तम् darkness अप ऊर्णुहि remove. चक्षुः eyes पूर्धि fill. निधया with fetters बद्धान् bound इव like अस्मान् us मुमुग्धि release.

1. Like birds with handsome plumage the sages who were devoted to sacrificial worship (or intent on the good of all) approached Indra supplicating thus: Remove our darkness and ignorance; fill our eyes with worthy sights; and release us from the bondage of ignorance like birds trapped in snares.

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[This is a mantra quoted here from *Ṛgveda* X. 73. 11 with the purpose of stressing the need of divine communion for the attainment of purity and for release from the bondages of saṁsāra. This stanza is also found in *Taittirīyabrāhmana* II. 5. 8 where Sāyana interprets *nidhā* as fetters and *suparna* as rays of the sun. It is not incorporated with the shorter version. The anonymous commentator points out that this stanza embodies a conversation between the seven sages and Indra. He further interprets *nidhayeva baddhān* in this way: अस्मान् निधये अवबद्धान् आसक्तान् कुरु—make us covet treasures. This cannot be, because the padapātha of the *Ṛgvedic* text gives *nidhayā iva baddhān*.]

चतुःसप्ततितमोऽनुवाकः

SECTION SEVENTY-FOUR

प्राणानां ग्रन्थिरसि रुद्रो मा विशान्तकः । तेनान्नेनाप्यायस्व ॥

हे रुद्र हृदयवर्तिन् अहङ्कार त्वं वायुरूपाणां इन्द्रियरूपाणां च प्राणानां परस्परं अविश्लेषाय ग्रन्थिः असि । तादृशः अहङ्काराभिमानिन् हे रुद्र त्वं दुःखानामन्तको भूत्वा मां विश मच्छरीरे प्रविष्टो भव । तेन मद्भुक्तेन अन्नेन मां आप्यायस्व अभिवर्धय ॥

हे रुद्र O Rudra प्राणानाम् of the breaths and senses ग्रन्थिः binding knot असि thou art. अन्तकः as end-maker (of sorrow) मा me विश enter. तेन by that अन्नेन food आप्यायस्व increase and protect.

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1. O Rudra, thou art the binding knot of the breaths and the organs of senses functioning in the body. Enter me as the end-maker of sorrows and increase and protect me by that food which I have taken in.

[After the utterance of the previous mantra, this short formula is repeated silently touching the region of one's heart. The various breaths and organs of senses which are the support of man's cognition, intellection and emotion, function for the sake of the ego or ahaṅkāra which as prāṇa-granthi sustains the span of life. Sri Ramakrishna remarked in the course of a conversation that when ahaṅkāra disappears, a man becomes a ripe fruit; when the passions and desires subside, he becomes like a ship the rivets, cramps and nails of which are sucked up by magnet submerged in the sea. Hence ahaṅkāra is responsible for the up-keep of life in the ordinary plane. Rudra is the regent of ahankāra which is the knot of life. Rudra is therefore the prāṇagranthi also. Further Rudra in his divine aspect is beseeched to enter the body of the devotee, to remove his sorrows, to nourish him with the food assimilated, and to ward off his mishaps and diseases.]

पञ्चसप्ततितमोऽनुवाकः

SECTION SEVENTY-FIVE

नमो रुद्राय विष्णवे मृत्युर्मे पाहि ॥१॥

रुद्राय नमः अस्तु । विष्णवे च नमः अस्तु । मृत्योः मां पाहि ॥

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रुद्राय to Rudra नमः salutation विष्णवे to Viṣṇu (नमः salutation) मृत्युः (मृत्योः) from death मे (माम्) me पाहि save.

1. Salutations to Rudra, and to Viṣṇu (or Rudra who is Viṣṇu). Guard me from death.

[This is a mantra prescribed for repetition throughout life in order to save oneself from death. This Yajus may be interpreted either as a salutation to Rudra and Viṣṇu separately, or to both together as one. The latter interpretation is supported by the conclusion of the prayer which gives the singular predicate. The *Skandopaniṣad* declares the identity of Siva and Viṣṇu thus: *Yathā śivamayo viṣṇur evam viṣṇumayaḥ śivaḥ*. There is a considerable literature establishing the unity and identity of Śiva and Viṣṇu produced during the course of many centuries.]

षट्सप्ततितमोऽनुवाकः

SECTION SEVENTY-SIX

त्वमग्ने द्युभिस्त्वमाशुशुक्षणिस्त्वमद्भ्यस्त्वमश्मनस्परि ।
त्वं वनेभ्यस्त्वमोषधीभ्यस्त्वं नृणां नृपते जायसे शुचिः ॥१॥

हे अग्ने अग्रणीत्वादिगुणविशिष्ट नृणां मध्ये ये यष्टारः तेषां विशेषेण सर्वेषामपि नृणां सामान्येन च नृपते पालक त्वं द्युभिः यागदिवसैः निमित्तभूतैः यागार्थं जायते मथनेन उत्पद्यसे । त्वं आ सर्वतः शुशुक्षणिः दीप्यमानः जायसे अथवा स्पर्शेन शोकस्य दाता जायसे । त्वं अद्भ्यः वैद्युतरूपेण वडवारूपेण वा जायसे । त्वं वनेभ्यः दावरूपेण अथवा अरणिकाष्ठेभ्यः जायसे ।

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ओषधीभ्यः वंशादिभ्यः सङ्घर्षणेन जायसे । त्वं शुचिः आदित्यरूपः अथवा शुद्धिहेतुः जायसे ॥

हे अग्ने O Fire, नृणाम् among men नृपते protector of men त्वम् thou द्युभिः by days (जायसे art born). त्वम् thou आ from every side शुशुक्षणिः luminous (or आशुशुक्षणिः giving quick pain by touch) (जायसे art born). त्वम् thou अद्भ्यः from water (in the shape of lightning or submarine heat) (जायसे art born). त्वम् thou अश्मनः परि from cloud, stone (जायसे art born). त्वम् thou वनेभ्यः from the wood (जायसे art born) त्वम् thou ओषधीभ्यः from herbs (जायसे art born). त्वम् thou शुचिः the sun or the ever pure जायसे art born.

1. O Agni, thou art born on the days of sacrifices as the protector of men in general and of those among men who offer sacrifices. Thou art born spreading light around, or causing pain quickly by mere touch. Thou art born from water as lightning or as the heat under the sea. Thou art born from clouds or stones by friction. Thou art born from the forests. Thou art born from the herbs. Thcu art born ever pure or as the sun.

[This mantra originally belongs to *Rgveda* 2. 1. 1, and it is found also at *Vājasaneyisaṁhitā* XI. 27. Here I have made an explanatory translation of it based on Ṛgvedabhāsya of Sāyaṇa. It is not placed in the shorter version. The anonymous commentary in the Ānandāśrama edition explains it in an arbitrary way. For instance the phrase *tvam vanebhyah* is explained thus: Thou wanderest about at pleasure in Nandanavana and other forests. The purport of the stanza is stated to

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be a prayer to the Supreme Being for averting death. From the interpretation of Sāyaṇa it is clear that Agni here is portrayed as *sarvātmaka*, manifold and ubiquitous.]

सप्तसप्ततितमोऽनुवाकः
SECTION SEVENTY-SEVEN

शिवेन मे संतिष्ठस्व स्योनेन मे संतिष्ठस्व सुभूतेन मे संतिष्ठस्व ब्रह्मवर्चसेन मे संतिष्ठस्व यज्ञस्यर्द्धिमनुसंतिष्ठस्वोप ते यज्ञ नम उप ते नम उप ते नमः ॥१॥

सर्वयज्ञस्वरूपक भगवन्, ते उप समीपे नमः अस्तु पुनः पुनः । हे यज्ञ, शिवेन सर्वोपद्रवोपशमनरूपेण मंगलप्रदानेन च सह मे मत्सकाशं संतिष्ठस्व सन्निहितो भव अथवा समाप्तिं गच्छ; स्योनेन सुखप्रदानेन सह मत्समीपं संतिष्ठस्व; सुभूतेन सुष्ठु भूतः सन् सुष्ठुनिष्पन्नाकारः सन् वा अभीष्टदानेन सह मत्समीपं संतिष्ठस्व; ब्रह्मवर्चसेन मन्त्रबलेन सह मत्समीपं संतिष्ठस्व । एवं गुणवति त्वयि मत्सकाशमुपस्थिते सति अहमपि एवंविधगुणविशिष्टः भूयासम् । किंच भवत्प्रीत्यर्थं कृतस्य यज्ञस्य समृद्धिमनु फलं दातुं मत्समीपं संतिष्ठस्व ॥

हे यज्ञ O Lord worshipped in the sacrifice ते thy उप proximity नमः I prostrate in reverence. (Repeated thrice as an expression of deep feeling and adoration.) शिवेन as the giver of what is auspicious मे संतिष्ठस्व remain with me. स्योनेन as the giver of happiness मे संतिष्ठस्व remain with me. सुभूतेन as the conferer of what is good मे संतिष्ठस्व remain with me. ब्रह्मवर्चसेन as the giver of splendour born of Vedic

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learning मे संतिष्ठस्व remain with me. यज्ञस्य of the sacrifice ऋद्धिम् flawless completion अनु after संतिष्ठस्व remain with me (for granting the fruit).

1. O Thou Lord, who art worshipped in all the sacrifices, I prostrate before Thee in deep reverence! I prostrate before Thee! I prostrate before Thee! Deign to remain with me as the giver of what is auspicious. Deign to remain with me as the giver of happiness here. Deign to remain with me as the giver of good and divine qualities. Deign to remain with me as the giver of splendour born of Vedic learning. When the sacrifice which I have instituted has been completed prosperously, be with me to confer the fruits of it.

[This passage originally occurs at *Taittirīyabrāhmaṇa* III. 7. 6. It starts with the words यज्ञ नमस्ते यज्ञ । नमो नमश्च ते यज्ञ । and is an anumantraṇa before śaṁyuvāka. Here it is taken as a prayer addressed to the Supreme Being by a worshipper seeking the fulfilment of his desires. The repetition of salutations and longing for divine proximity express the feeling of devotion for God, welling up in the heart of the worshipper at the close of his devotional practice. The following passage found at the *Taittirīyabrāhmaṇa* II. 8. 8 reproduced below with translation asserts that grace of Brahman must be sought for the perfection of the Yajña: पिता विराजामृषभो रयीणां, अन्तरिक्षं विश्वरूप आविवेश, तमर्कैरभ्यर्चन्ति वत्सं, ब्रह्म सन्तं ब्रह्मणावर्धयन्तः, ब्रह्म देवानजनयत्, ब्रह्म विश्वमिदं जगत्, ब्रह्मणः क्षत्रं निर्मितं, ब्रह्म ब्राह्मण आत्मना, अन्तरस्मिन्निमे लोकाः

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अन्तर्विश्वमिदं जगत्, ब्रह्मैव भूतानां ज्येष्ठं, तेन कोऽर्हति स्पर्धितुं, ब्रह्मन् देवास्त्रयस्त्रिंशत्, ब्रह्मन्निन्द्रप्रजापति, ब्रह्मन् ह विश्वा भूतानि, नावीवान्तः समाहिता, चतस्र आशाः प्रचरन्त्वग्नयः, इमं नो यज्ञं नयतु प्रजानन्, घृतं पिन्वन्नजरं सुवीरं ब्रह्म समिद्भवत्याहुतीनाम्—Vena, the Reality described on page 71, is the excellent giver and protector of manifold wealth; he possesses various forms (according to the hours of the day and needs of the seasons) and enters the sky (daily). Brāhmaṇas desirous of the results of their good work worship the Brahman and praise him with laudatory verses (brahma) just as those who are about to milk the cow fondle the calf. That Brahman who is the cause of the Universe created the Gods and this entire world. The order of the Kṣattriyas was fashioned from that Brahman. Brahman manifested in his own form in the Brāhmaṇa (to impart knowledge to others). In him these spheres of created beings and this entire moving world abide. Brahman alone is the first and foremost of all that becomes. Who dares to vie with such Brahman? In that Brahman all the thirty-three Gods are included. Indra and Prajāpati are in Brahman. All beings are berthed in Brahman safely as if within a boat. May the four sacrificial fires thrive in four directions placed in such Brahman. May Parabrahman—the ground of all—be mindful of this sacrifice of ours and conduct it to proper completion, partaking of this oblation of butter and granting us good heroes. Brahman, in short, is the illuminator of these oblations offered by us.—Passages like this in the Brāhmaṇas clearly show that philosophy and worship in the Vedas are closely united and that dichotomy would lead to the atrophy of both.]

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अष्टसप्ततितमोऽनुवाकः
SECTION SEVENTY-EIGHT

सत्यं परं परꣳ सत्यꣳ सत्येन न सुवर्गाल्लोकाच्च्यवन्ते कदाचन सताꣳ हि सत्यं तस्मात्सत्ये रमन्ते ॥१॥

यथाप्रमाणं प्रत्यक्षीकृतस्य पदार्थस्य तथैव अभिदानं सत्यम् । तत् पुरुषार्थसाधनेषु परं उत्कृष्टम्; परं उत्कृष्टं सत्यमेव; अथवा परं ब्रह्म एव अबाध्यं सत्यम्; एवं यथार्थवचनमपि व्यावहारिकवाधाराहित्येन उत्कृष्टत्वात् परं सत्यम् । सत्येन यथाभूतार्थवदनेन कदाचिदपि स्वर्गात् सत्यवादिनः न प्रच्यवन्ते । यस्मात् कारणात् सतां ऋष्यादीनां सत्यं एव अस्ति न असत्यम् तस्मात् 'सतां इदं' सत्यं इति व्युत्पत्तिमाश्रित्य सत्यं परं मोक्षसाधनमिति मन्वानाः श्रेयोर्थिनः सर्वे सत्ये रमन्ते ॥

सत्यम् truthfulness परम् excellent, परम् that which is excellent सत्यम् truthfulness; सत्येन by truthfulness सुवर्गात् (स्वर्गात्) from blissful लोकात् from the world कदाचन at any time न च्यवन्ते do not fall. सत्यम् truthfulness हि for सताम् belongs to good. तस्मात् therefore सत्ये in truthfulness रमन्ते they delight.

1. Truthfulness is excellent. What is excellent is truthfulness only. By truthfulness those who have attained to the state of blissfulness never fall from there. What belongs to *sat*, namely good people, that is indeed *satyam* (truthfulness). For this reason seekers of the highest good find delight in truthfulness.

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[This Section lays down the principles of sannyāsa. The heart of sannyāsa is tapas, which includes habits, temperaments and traits of character specified in the scriptures. Each moral quality that should necessarily be cultivated by a sannyāsin is also called tapas. Eleven such items are mentioned here. *Nyāsa* is placed at the head of all of them, for that transcends the rest—that is the unsurpassed means of attaining Self-illumination. A person is rendered fit for sannyāsa by the destruction of his sins and blemishes. Worship habitually performed by one who lives the religious pattern of life described in the preceding Sections help to bring about such purity. Thus a candidate who is to be ordained as a sannyāsin becomes firm in the Supreme Truth. The first condition laid down here which gives fitness for sannyāsa is truthfulness. Truthfulness is certainly high. Granting that one who violates this principle gets heaven through the force of some other virtue, it is stated here that he can never be there for long. That man, on the other hand, who is always wedded to veracity does not fall from the blissful state at any time. The word *satyam* is derived thus: *sati sādhuḥ*, *sate hitam*—what is right for the good people, what conduces to the good. The word *satyam* is cognate to *sat*. This shows that sages (Santaḥ) who tread the right path are always truthful. Truthfulness, therefore, is the unsurpassed means of liberation. Those who have the *summum bonum* of life in view, therefore, delight in truthfulness always. Swami Vivekananda said: Stand upon truth and you have got God. Follow truth wherever it may lead. Do not be cowardly and hypocritical. 'Those who think that a little sugar coating of untruth will help the spread of truth, are mistaken, and will find in the long run that a single drop of poison poisons the whole mass....' (*Complete Works* Vol.

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VIII. Page 346). Evidently moral and intellectual truths are allied. The supremacy of truth is thus extolled in the *Mahābhārata*:—अश्वमेधसहस्रं च सत्यं च तुलया धृतम् । अश्वमेधसहस्राद्धि सत्यमेवात्यरेचयत् ॥]

तप इति तपो नानशनात्परं यद्धि परं तपस्तद् दुर्धर्षं तद् दुराधर्षं तस्मात्तपसि रमन्ते ॥२॥

तप इति यत्प्रसिद्धं तीर्थयात्राजपहोमादीनि, तदेव परं इति पक्षान्तरं केषांचित् । तेषु सर्वेषु अपि अनशनात् उपवासैकभक्तादिरूपात् अशनवर्जनात् अथवा अनशनोपलक्षितात् स्वधर्मानुष्ठानार्थात् कायक्लेशात् परं तपः नास्ति । तत् परं तपः दुर्धर्षं दुरनुष्ठानं अथवा सोढुं अशक्यम् । अत एव तादृशं तपः इतरप्राणिनां दुराधर्षं ईषदपि धर्षितुमशक्यम् । तस्मात् कारणात् श्रेयोर्थिनः सर्वे तादृशे तपसि रमन्ते ॥

तपः austerity इति thus (some opine). अनशनात् than fast परम् superior तपः austerity न not. यत् what is described हि indeed परम् superior तपः austerity तत् that दुर्धर्षम् hard to be practised तत् that दुराधर्षम् not capable of approach (by others); तस्मात् therefore तपसि in autserity रमन्ते they delight.

2. Some hold the opinion that austerity is the means of liberation and that there is no austerity higher than religious fast. This excellent austerity is hard to be practised. A person who practises it becomes invincible (or such austerity is unthinkable for the commonalty). Therefore seekers of the highest good delight in austerity.

[After truthfulness austerity comes in the list. It consists in religious fasts described at length in the scriptures. For

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a normal man, abstention from food for a long period even on religious ground is a hard practice. Here austerity implies also other forms of hardships which one has to encounter in the execution of one's religious duties enjoined by the scriptures. Since self-denial in this shape helps purity of mind and fitness for liberation, pious people find delight in it. This declaration of the superiority of religious fast does not, however, detract from the value of self-control, pilgrimage, japa, oblation and the like, which are also considered forms of austerity.]

दम इति नियतं ब्रह्मचारिणस्तस्माद्दमे रमन्ते ॥३॥

वाह्येन्द्रियाणां निषिद्धविषयेभ्यः निवर्तनं दमः स एव मोक्षसाधनं इति नैष्ठिकब्रह्मचारिणः नियतं सर्वदा वदन्ति । तस्मात् ते दमे रमन्ते ॥

दमः control of senses इति thus ब्रह्मचारिणः perfect ascetics नियतम् always (वदन्ति say). तस्मात् therefore दमे in sense-control रमन्ते they delight.

3. Perfect ascetics declare that withdrawal of the senses from the attraction of forbidden objects is the means of liberation. Therefore they delight in it.

[The third characteristic of a seeker after liberation is described. A potent means of liberation is the control of the senses which is practised by the Naisthika-brahmacārins.]

शम इत्यरण्ये मुनयस्तस्माच्छमे रमन्ते ॥४॥

अरण्ये वर्तमानाः मुनयः अर्थात् वानप्रस्थाः मनोनिग्रह एव मोक्षहेतुः इति मन्यन्ते । तस्मात् ते शमे रमन्ते ॥

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अरण्ये in the forest मुनयः hermits शमः tranquillity of mind इति thus; तस्मात् therefore शमे in making the mind tranquil रमन्ते they delight.

4. Hermits who dwell in the forest consider that tranquillity of mind is the means of liberation and therefore they delight in calmness.

[The word *śama* denotes the attempt to control impulses and emotions and to make the mind calm and tranquil. For facilitating this aspirants resort to the solitude of forests. According to Bhattabhāskara *śama* means sarvapravṛttyuparama or retirement from domestic and social duties in order to devote oneself entirely to meditation and calmness.]

दानमिति सर्वाणि भूतानि प्रशंसन्ति
दानान्नातिदुष्करं तस्माद्दाने रमन्ते ॥५॥

स्वस्वत्वपरित्यागपुरस्सरं परस्वत्वापादनपर्यन्तः गोहिरण्यादिधनानां शास्त्रोक्तवर्त्मना यो व्ययः महाफलत्वात् स एव उत्तमं मोक्षसाधनं इति मत्वा सर्वे प्राणिनः तादृशं दानं प्रशंसन्ति । दानात् हि परं अतिशयेन दुष्करं नास्ति । तस्मात् श्रेयोर्थिनः शक्त्या दाने रमन्ते ॥

दानम् selfless gift (परम् supreme) इति thus सर्वाणि all भूतानि creatures प्रशसन्ति praise. दानात् than selfless gift अतिदुष्करम् more difficult to perform न there is not. तस्मात् therefore दाने in selfless gift रमन्ते they delight.

5. All creatures praise selfless gift as supreme; for there is nothing more difficult to per-

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form than giving selfless gift. Therefore seekers of the highest good delight in giving selfless gift.

[The fifth attribute prescribed as a means of liberation is *dāna*. The word *dāna* is very wide in its application. The four recognised methods of subduing a foe, according to ancient text books of politics, are sāma, dāna, bheda and daṇḍa. The term dana in this quadrad has a political motive and therefore is foreign to the field of religion. A gift, to be religious, must be entirely free from visible or invisible strings of self-interest. It is, therefore, defined technically as complete severence of one's influence and interest in, or proprietorship in any form over, the gift given, and making it the property of the donee completely and forever. Gifts are never given by the religious man for establishing domination over the receiver as it happens in the case of political subsidies. The true religious man does not expect even gratitude and thanks in return for the gift he has made, for he has done an act of utter selflessness merely as a religious duty. Giving of gifts in such a manner is considered extremely hard to practise. Do we not find men ready to buy wealth at the cost of their lives? Property is really externalised will and hardly we find one ready to abdicate one's own will. Wealth is power and the instinctive craving for power in all men stands as the main block in the way of merging their will with that of God. Hence follow the difficulty and value of religious gift. The word *duṣkaram* in the shorter version is replaced by *duścaram* in the longer version. The sense in both the cases is identical.]

धर्म इति धर्मेण सर्वमिदं परिगृहीतं
धर्मान्नातिदुश्चरं तस्माद्धर्मे रमन्ते ॥६॥

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श्रुतिस्मृतिविहितः धर्मः एव परं तपः इति धर्मनिष्ठाः मन्यन्ते । सर्वमिदं जगत् धर्मेण परिगृहीतं वशीकृतम् । अलसैः चरितुं अशक्यरूपात् धर्मात् अतिदुश्चरं नास्ति । तस्मात् श्रेयोर्थिनः धर्मे रमन्ते ॥

धर्मः scriptural duty (परः supreme) इति thus (they think). धर्मेण by dharma सर्वम् all इदम् this परिगृहीतम् held together. धर्मात् than dharma अतिदुश्चरम् more difficult to practise न there is not. तस्मात् therefore धर्मे in dharma रमन्ते they delight.

6. Some consider that scriptural duty is the means of liberation. By the performance of scriptural duties all the world is held together. There is nothing more difficult to practise than the duties ordained by the scriptures. Therefore seekers of the highest good find delight in the scriptural duty.

[Dharma now gets the honour of being mentioned as the most excellent means of liberation. According to Bhatta-bhāskara dharma denotes the regular, occasional and optional duties taught by the śruti and the smṛti. Sāyana interprets here dharma as social service, such as construction of wells, tanks and reservoirs, in which kings and ministers are interested. By these works service is done to all creatures. The context does not warrant this restriction of the meaning in a special manner. Religious righteousness in general is denoted by the word *dharma*. Duties ordained by ancient scriptures, customary practice, exemplary deeds of respected elders, pronouncements of sages, behaviour approved by good people, — all these help to eliminate selfish feelings and passions from

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the mind of man and confirm him to a life in harmony with his fellow beings and incline him to discharge his duties towards God. All these come under the term *dharma*. Certainly it is difficult for the natural man to practise it.]

प्रजन इति भूयांसस्तस्मात् भूयिंष्ठाः प्रजांयन्ते तस्मात् भूयिंष्ठाः प्रजनंने रमन्ते ॥७॥

प्रजनः अपत्योत्पादनम् । तदेव मोक्षं प्रति उत्तमसाधनत्वात् परमं तप इति प्रजोत्पत्तौ व्यापृतानां पक्षः । तस्मात् भूयांसः प्रजनरूपं तपः कुर्वन्ति । ततः लोके बहवः पुत्रपौत्रादिरूपेण प्रजायन्ते । तस्मात् गार्हस्थ्ये प्रजाश्रद्धया भूयिष्ठाः अतिबहवः प्रजोत्पादने रमन्ते ॥

प्रजनः procreation इति thus भूयांसः a very large number of people (मन्यन्ते think). तस्मात् therefore भूयिष्ठाः the largest number प्रजायन्ते are born. तस्मात् therefore भूयिष्ठाः the largest number प्रजनने in procreation रमन्ते take delight.

7. The largest number of people consider that procreation is the means of liberation. For that reason the largest number of offsprings are born. Because procreation is deemed such a means, therefore the largest number of people delight in procreation.

[Rich and poor, good and bad, learned and ignorant, all believe that the biological continuity through their own lines of sons and grandsons is the means of immortality. Reproduction, therefore, is a form of tapas. As a consequence of this faith, the largest number of people find pleasure in the procreatory act and the largest number of children are born.]

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अग्नय इत्याह तस्मादग्नय आधातव्याः ॥८॥

अग्नयः परं तपः अर्थात् उत्तमो मुक्तिहेतुः इति वेदनिष्ठाः मन्यन्ते । तस्मात् सर्वैः अग्नयः आधातव्याः ॥

अग्नयः Fires consecrated for Vedic worship इति thus आह one says. तस्मात् therefore अग्नयः Fires आधातव्याः must be consecrated.

8. Some one devoted to the Vedic religion says that the Vedic Fires are the means of liberation. Therefore the Vedic Fires must be consecrated.

[The concrete part of the Vedic religion centres round worship of the Vedic deities through oblations offered into duly consecrated Fires. According to the Vedas there are five mahāgnis (specially consecrated Fires) called Gārhapatya, Anvāhāryapacana or Dakṣiṇāgni, Agnīdhrīya, Āvasathya and Āhavanīya. These Fires are to be kept alive always, according to the ajasrapakṣa view; and according to the uddharaṇapakṣa view, excepting the Gārhapatya, the rest are kindled, by transference from the Gārhapatya, only when necessity arises for particular rites. Vedic forms of worship beginning with Agnihotra and ending in Darśapūrṇamāsa—with all the varieties and elaborations—are to be made with the help of these five Fires. The Vedas declare: पञ्च वा एते आत्मनिष्ठाः आत्मानं क्षेमं नयन्ति—devoted to these five, man elevates himself to safety. It is the faith of the Vedic worshipper that these sacrificial duties will ultimately lead him to liberation. Fire worship, therefore, must be kept up by all competent aspirants who seek their own highest good.]

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अग्निहोत्रमित्याह तस्मादग्निहोत्रे रमन्ते ॥९॥

अग्निहोत्रं परमं तपः अर्थात् उत्तमं मोक्षसाधनं इत्यपरः आह । तस्मात् केचित् श्रेयोर्थिनः अग्निहोत्रे रमन्ते ॥

अग्निहोत्रम् the Agnihotra sacrifice इति thus आह (another) says. तस्मात् therefore अग्निहोत्रे in the Agnihotra sacrifice रमन्ते (some people) delight.

9. Another person devoted to the Vedic religion says that Agnihotra is the means of liberation. Therefore some seekers of the highest good delight in the Agnihotra sacrifice.

[According to the scriptural injunction yāvaj jīvam agnihotram juhuyāt—one should perform Agnihotra till the end—a competent person, after consecration of the Fire, must offer daily morning and evening oblations called Agnihotra without fail. Some say this is the means of liberation.]

यज्ञ इति यज्ञेन हि देवा दिवं गतास्तस्माद्यज्ञे रमन्ते ॥१०॥

यज्ञः ज्योतिष्टोमादिकः परमं तपः उत्तमं मोक्षसाधनमिति अपरे मन्यन्ते । देवा पूर्वानुष्ठितेन यज्ञेन स्वर्गलोकं गताः । तस्मात् कारणात् केचन वेदनिष्ठाः यज्ञे रमन्ते ॥

यज्ञः sacrifice इति thus. यज्ञेन by sacrifice हि verily देवाः gods दिवम् heaven गताः have reached. तस्मात् therefore यज्ञे in sacrifice रमन्ते they delight.

10. Others devoted to the Vedic religion say that sacrifice is the means of liberation. Verily

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gods have attained heaven by their own prior deeds of sacrifice. Therefore seekers of the highest good delight in the performance of sacrifice.

[A sacrifice instituted according to the Vedic rules with all the necessary ingredients and approved order of actions is called a yajña. The main varieties of yajñas are three, as determined by the substance of offering—haviḥ, soma and paśu. A yajña is originated by a Vedic injunction. Some sacrifices are called primary. They supply the model for others that are developed by addition and omission of details. By this process of inserting and dropping the ingredients the varieties of sacrifices become very large, and they may extend from a single day to several years. A single-day sacrifice is called Ahīna. A sacrificial session extending over many days, sometimes years, is called a sattra. Both are entitled to the name yajña. Darśapūrṇamāsa and Jyotiṣṭoma are the two well-known archetypes of sacrifices which give rise to a variety of yajñas called by various names. It is believed that the present denizens of heaven have worked their way to that exalted place through the influence of yajñas which they performed when they lived on the earth as human beings. Bhaṭṭabhāskara reads *yajño hi devānām* after the first two words. This means that the worship through yajña is really liked by the gods. Those good people who worship gods on the earth by yajña are as good as gods in heaven. Sāyaṇa's reading यज्ञेन हि देवाः दिवं गताः is replaced in the longer version by the short clause यज्ञो हि देवाः only, which lacks clarity. Sāyaṇa's text is, therefore, adopted above in this edition.]

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मानसमिति विद्वाꣳसस्तस्माद्विद्वाꣳस एव मानसे रमन्ते ॥११॥

मानसं मनसैव निष्पाद्यं उपासनं अथवा मानसिकः विषयत्याग एव परमं तपः उत्तमं मोक्षसाधनमिति केचन विद्वांसः मन्यन्ते । तस्मात् विद्वांसः मानसे एव उपासने रमन्ते अथवा मनसा विषयत्यागं कुर्वन्ति ॥

मानसम् inward (worship) इति thus विद्वांसः wise people; तस्मात् therefore विद्वांसः wise people मानसे in inward worship एव alone रमन्ते delight.

11. Some wise people consider that inward worship is the means of liberation. Therefore wise people delight only in inward worship.

[From the beginning of this Section, it may be observed that one item or other was considered as the highest means of attaining liberation, and that any particular item elevated to that position was declared to be tapas. The term tapas is thus used here in its general sense—the means of attaining the highest good. As the eleventh of the series inward worship is now prescribed. The term *mānasa* is interpreted by Sāyaṇa as inward worship or contemplation upon the Supreme and His divine excellences. There is a general division of the subject matter of the Vedas into karma, upāsanā and jñāna. Upāsanā means a conscious mental effort which sustains an unbroken current of thought centring on a deity, some divine quality or an object of adoration as prescribed in the scripture and instructed by the preceptor. Such upāsanās are found in the Brāhmaṇas, Āraṇyakas and Upaniṣads. According to the ancient teachers, upāsanā may be performed as part of the sacrificial performance in co-ordination with it, or as an alternative of yajña-karma. The Upaniṣadic philosophy has

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stemmed out of those upāsanās that were prescribed as a substitute for the performance of karma. Speaking from the view-point of religious evolution we may say that (a) singleness of purpose, (b) subjugation of lower passions and (c) devotion to duty are cultivated by the religious seeker through the meticulous performance of overt sacrificial acts continuously for a long time. When a stage of maturity is reached through this devotion to action, the worshipper delights in meditation co-ordinated with action, technically called jñāna-karma-samuccaya. We find references in the Vedas to a still higher stage when karma is substituted by upāsanā, in which case all external religious acts are suppressed by the inner urge of the contemplative mind. A person who has grown into this state of spiritual maturity is called an Ātmayājin, in the Brāhmanas and the Āraṇyakas. Having described the superiority of Agnyādhana, Agnihotra and Yajña in their natural sequence, the purely contemplative worship of the Ātmayājin is extolled in this passage. A person who has reached this stage can really find pleasure only in inward worship (*mānasa eva*). Bhaṭṭabhāskara takes the word *mānasa* in a limited sense and explains that it stands here only for mental rejection of pleasure which one feels in attractive external objects.]

न्यास इतिं ब्रह्मा ब्रह्मा हि परः परो हि ब्रह्मा तानि वा एतान्यवंराणि तपाꣳसि न्यास एवात्यरेचयत् य एवं वेदेत्युपनिषत् ॥१२॥

न्यासः सर्वकर्मफलत्यागः अथवा आरुणिजाबालाद्युपनिषदुक्तप्रकारेण कर्मणां परित्यागः यः स एव परमं तपः उत्तमं मोक्षसाधनमिति ब्रह्मा हिरण्यगर्भः मन्यते । स च परः परमात्मरूपः हि; हिरण्यगर्भदेहधारी अपि परमात्मैव

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ब्रह्मा. परमात्मनः पुत्रत्वात् । तानि सत्यतपोदमशमदानधर्मप्रजनाग्न्यग्निहोत्र-यज्ञमानसरूपाणि एतानि यद्यपि तपांस्येव भवन्ति तथापि संन्यासापेक्षया अवराणि॰। न्यासः संन्यासः एकः एव तानि सर्वाणि अत्यरेचयत् —अनुत्तम-त्वात् सर्वोपरि वर्तते । यः पुमान् संन्यासस्य सर्वोत्तमत्वं वेद तस्य रहस्यभूता विद्या उपनिषदुक्ता ॥

न्यासः sannyāsa इति thus ब्रह्मा Hiraṇyagarbha (thinks). ब्रह्मा Hiraṇyagarbha हि verily परः the supreme. परः the supreme हि alone ब्रह्मा Hiraṇyagarbha. तानि those वै certainly एतानि these तपांसि austerities अवराणि inferior. न्यासः sannyāsa एव alone अत्यरेचयत् surpassed. यः he who एवम् thus वेद understands इति thus उपनिषत् secret knowledge.

12. Brahmā Hiraṇyagarbha considers that sannyāsa is the means of liberation. Hiraṇya-garbha is indeed the Supreme. The Supreme alone is Hiraṇyagarbha (although he is a personality). Certainly these austerities set forth above are inferior. Sannyāsa alone surpassed all. To him who thus knows the all-transceding excellence of sannyāsa precious knowledge (has been imparted).

[This passage contains the climax reached by the trend of opinions expressed by this whole Section. It is the twelfth and last view. Bhaṭṭabhāskara interprets that *nyāsa* is sarva-karmaphalatyāga and that it deserves to be honoured as Brahman. The status of tapas cannot be denied to any of the eleven categories menti ned prior to this passage, because all of them contribute to human welfare. But they have value only when they are genuinely rooted in *nyāsa* or surrender

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of their fruit to God. According to Sāyaṇa, however, *nyāsa* here is the same as sannyāsa-yoga mentioned on page 149. According to *Āruṇi*, *Jābāla* and other Sannyāsa Upaniṣads, *nyāsa* means the renunciation of all the work including what is commanded by the Vedas. Such denial of work is accepted as one's duty, only when it is necessitated by a whole-hearted devotion to jñāna. Even then, in fact, only those karmas which are prohibited by the scriptures or induced by one's own desires are given up. A Sannyāsin is one who conforms himself to the code of conduct prescribed for him by the scriptures specifically, and one who is constantly in the condition of spiritual and moral perfection denoted by that term. Śrī Śaṅkarācārya at *Brahmasūtra* III. 4. 20 refers to this passage as the conclusive authority behind the practice of sannyāsa. The illustrious ācārya is the most outstanding prototype of a Sannyāsin. His example and teachings on sannyāsa are considered by millions in India who honour the monastic tradition as the pattern of sannyāsa to be followed by others entering the path. A very large section of Hindus believe that sannyāsa represents the perfection in religious life which is attained through the gradual progress in spirituality achieved by fulfilment of the condition laid down for the other three stations of life. Sāyaṇa states that while the qualities and practices of different aspirants described in the eleven clauses from the beginning of the Section were made by human beings—learned and wise though they might be—the transcendence of sannyāsa over all of them is a pronouncement made by Brahma himself—the first-born—and so it is secretly-guarded precious knowledge—*upaniṣad*.]

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एकोनाशीतितमोऽनुवाकः

SECTION SEVENTY-NINE

प्राजापत्यो हारुणिः सुपर्णेयः प्रजापतिं पितरमुपससार किं भगवन्तः परमं वदन्तीति तस्मै प्रोवाच ॥१॥

प्रजापतेः अरुणस्य च अपत्यं सुपर्णायाः मातुः पुत्रः आरुणिनामकः कश्चित् पुरुषः उत्तमसाधनजिज्ञासया प्रजापतिं पितरं प्रष्टुकामः उपससार । उपसद्य च एवं पप्रच्छः 'भगवन्तः प्रकृष्टज्ञानैश्वर्ययुक्ताः महर्षयः मोक्षसाधनेषु अथवा तपस्समूहेषु किं परमं प्रकृष्टं तपः वदन्ति?' तस्मै एवं प्रोवाच ॥

प्राजापत्यः son of Prajāpati आरुणिः offspring of Aruṇa सुपर्णेयः (सौपर्णेयः) son of Suparṇā प्रजापतिम् to Prajāpati पितरम् father उपससार repaired ह it is said. भगवन्तः revered teachers किम् what परमम् highest वदन्ति declare इति thus. तस्मै to him प्रोवाच answered.

1. Āruṇi, the son of Prajāpati and Suparṇā approached his father Prajāpati—thus we have heard—and questioned him, what is that which revered teachers declare as the supreme means of liberation? To him Prajāpati thus replied:—

सत्येन वायुरावाति सत्येनादित्यो रोचते दिवि सत्यं वाचः प्रतिष्ठा सत्ये सर्वं प्रतिष्ठितं तस्मात्सत्यं परमं वदन्ति ॥२॥

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यः अयं वायुः अस्मत्प्रत्यक्षं अन्तरिक्षे वाति सः पुरा मनुष्यः सन् सत्येन सत्यनिष्ठया मानुषं रूपं उत्सृज्य वायुदेवतात्वं प्राप्य अधुना लोकानुग्रहाय स्वकर्मणि निरतो वर्तते । एवं आदित्यः अपि पूर्वानुष्ठितेन सत्येन मनुष्यभावमुत्सृज्य आदित्यरूपेण इदानीं द्युलोके रोचते प्रकाशते । यदेतत् सत्यं तत् वागिन्द्रियस्य स्थिरावस्थानम् । यतः अनृतं उक्तमपि परैः निराक्रियते इति हेतोः तत् वाचः प्रतिष्ठा न भवति । एवं महिमाशालित्वात् सत्ये सत्यभाषणे सर्वं प्रामाणिकव्यवहारजातं प्रतिष्ठितम् । तस्मात् सत्यमेव परमं मोक्षसाधनमिति केचित् सत्यनिष्ठाः वदन्ति ॥

वायुः wind सत्येन by truth आवाति blows on every side. आदित्यः sun सत्येन by truth दिवि in the sky रोचते shines. सत्यम् truth वाचः of speech प्रतिष्ठा foundation. सत्ये in truth सर्वम् all प्रतिष्ठितम् is established. तस्मात therefore सत्यम् truth परमम् supreme वदन्ति they say.

2. By truth the wind blows. By truth the sun shines in the sky. Truth is the foundation of speech. Everything in practical life depends on truth. Therefore they say truth is the supreme means of liberation.

[According to Sāyaṇa, the Wind-god attained the exalted office of regulating the movements of air in the atmosphere by virtue of truthfulness practised by him as a human being in a previous life. So also it must be a man who was firmly devoted to truth that—on his departure from this world—is appointed to the office of the sun in the sky because of truthfulness practised by him as a man. Life is extremely difficult, if not impossible, for a habitual liar, simply for the reason that his utterances will not be trusted by anybody. The words of a prevaricator are changeable. Therefore they can-

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not be the foundation for action. The quibbler also will be rejected as unreliable. Every exaggeration, every falsification, and every deception tends to undermine mutual trust, block communication, disrupt social co-operation and thus paves the way for frustration, bringing unhappiness to the individual, and the society and the nation. This being so, any intelligent man can plainly see that all regulation of human relations must depend on true statements. Therefore truth is given the first place of importance. The legend of the virtuous man regulating cosmic functions such as those exercised by the sun and the wind, under the rigorous law of self-devotion, points out that truthfulness and other virtues are not only rewarded here but also that they pay splendidly hereafter.]

तपसा देवा देवतामग्रं आयन् तपसार्षयः सुवरन्वविन्दन् तपसा सपत्नान्प्रणुदामारातीस्तपसि सर्वं प्रतिष्ठितं तस्मात्तपः परमं वदन्ति ॥३॥

अग्रे देवत्वप्राप्तेः पूर्वं अनुष्ठितेन तपसा अग्नीन्द्रादयः देवाः देवतां देवताभावं आयन् इदानीं प्राप्तवन्तः । तथा महर्षयः पूर्वानुष्ठितेन तपसा सुवर्लोकं अन्विष्य प्राप्तवन्तः । तथा वयमपि तपसा सपत्नान् अरातीन् अस्मद्द्रव्यलाभविरोधिनः पुरुषान् प्रणुदामः निराकुर्मः । तपसि सर्वं फलजातं प्रतिष्ठितम् । तस्मात् अनशनकायक्लेशादिरूपं तपः परमं मोक्षसाधनमिति वदन्ति ॥

अग्रे in the beginning तपसा by tapas देवाः gods देवताम् (देवतात्वम्) godhood आयन् attained. तपसा by tapas ऋषयः seers सुवः heaven अन्वविन्दन् attained gradually. तपसा by tapas सपत्नान् enemies अरातीः those who stand in the way of our

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getting wealth प्रणुदाम we get rid of. सर्वम् all तपसि in tapas प्रतिष्ठितम् is supported. तस्मात् therefore तपः tapas परमम् supreme वदन्ति they say.

3. By tapas performed in the beginning gods attained godhood. By tapas seers attained to heaven gradually. By tapas we get rid of our enemies who stand in the way of our acquisitions. Everything is founded in tapas. Therefore they say tapas is the supreme (means of liberation).

[This passage is partly the same as *Taittirīyabrāhmaṇa* III. 12. 3. 1. Tapas here may be religious fast or painstaking performance of religious duties. Godhood and Ṛṣihood are the result of religious penance. Even welfare in the world is not possible without forbearance and painful exertion. The word *arāti* is derived from the root '*rā* to give'. The opposite of *rāti* (one who gives) is *arāti* (one who does not concede to others or give even their dues). Such are the enemies a person seeks to get rid of from his path either by praying away or overcoming by self-effort.]

दमेन दान्ताः किल्बिषमवधून्वन्ति दमेन ब्रह्मचारिणः सुवरगच्छन् दमो भूतानां दुराधर्षं दमे सर्वं प्रतिष्ठितं तस्माद्दमः परमं वदन्ति ॥४॥

• दान्ताः दमेन स्वकीयं पापं अवधून्वन्ति विनाशयन्ति । दमेन नैष्ठिक-ब्रह्मचारिणः सुवर्लोकं प्राप्तवन्तः । स च दमः भूतानां दुराधर्षः ईषदपि धर्षितुमशक्यः अथवा सोढुं दुश्शकः । दमे सर्वं फलं प्रतिष्ठितम् । तस्मात् दमं परमं मोक्षसाधनमिति वदन्ति ॥

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दान्ताः those who have controlled their senses दमेन by sense-control किल्विषम् sin अवधून्वन्ति shake off. दमेन by sense control ब्रह्मचारिणः perfect ascetics सुवः heaven अगच्छन् reached. दमः sense-control भूतानाम् for creatures दुराधर्षम् not capable of approach. दमे in sense control सर्वम् all प्रतिष्ठितम् is supported. तस्मात् therefore दमः sense-control परमम् supreme वदन्ति they say.

4. Persons who practise sense-control shake off their sin by that. Perfect ascetics reached heaven gradually through sense-control. Sense-control is inaccessible to ordinary creatures. Everything is founded in sense-control. Therefore they say sense-control is the supreme (means of liberation).

[The *Kaṭhopaniṣad* II. 1. 1 informs us that the senses are placed in man by the Supreme as an outgoing current, and so man is usually an extrovert. Rarely we find one who can call back the senses from external attractions and contemplate the reality of his own Self. For the natural man, conscious practice of sense-control is almost unthinkable. A man without sense-control is like a river without banks. For, all his thoughts and activities run to waste. Hence all success depends upon sense-control. Therefore *dama* is here praised as the supreme means of liberation.]

शमेन॒ शान्ताः शि॒वमा॒चर॑न्ति॒ शमे॑न॒ नाकं॑ मु॒नयो॒ऽन्व-
वि॑न्दन् शमो॑ भू॒ताना॑ं दु॒राध॒र्षं शमे॑ सु॒र्वं प्रति॑ष्ठितं तस्मा॒-
च्छमः॑ पर॒मं वद॑न्ति ॥५॥

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शमेन क्रोधादिवृत्तीनां शान्त्या शान्ताः शिवं मंगलं आचरन्ति । मुनयः शमेन दुःखरहितं स्वर्गलोकं अलभन्त । स च शमः भूतानां दुराधर्षः ईषदपि धर्षितुमशक्यः अथवा सोढुं दुश्शकः । शमे सर्वं फलं प्रतिष्ठितम् । तस्मात् शमः परमं मोक्षसाधनमिति वदन्ति ॥

शमेन through calmness of mind शान्ताः those who have become tranquil शिवम् good आचरन्ति practise. मुनयः sages नाकम् heaven शमेन by calmness of mind अन्वविन्दन् attained. शमः calmness of mind भूतानाम् for creatures दुराधर्षम् not capable of approach. शमे in calmness of mind सर्वम् all प्रतिष्ठितम् is supported. तस्मात् therefore शमम् calmness of mind परमम् supreme वदन्ति they say.

5. Those who are of a tranquil disposition do good merely by calmness. Sages have attained to heaven through calmness of mind. Calmness of mind is inaccessible for the ordinary creatures. Everything is founded on calmness of mind. Therefore they say that calmness of mind is the supreme means of liberation.

[*Śama* is the calm disposition of mind brought about by the absence of passions. A person who has cultivated a habitual disposition of calmness can do good to others, because of the atmosphere of tranquillity which he creates around himself. This virtue is the characteristic mark of a muni or sage, and by it he reaches a state where there is no sorrow. Literally the word *nāka* means a state in which there is no want of happiness.]

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दानं यज्ञानां वरूथं दक्षिणा, लोके दातारं सर्वभूतान्युपजीवन्ति, दानेनारातीरपानुदन्त, दानेन द्विषन्तो मित्रा भवन्ति, दाने सर्वं प्रतिष्ठितं तस्माद्दानं परमं वदन्ति ॥६॥

दानं यज्ञानां वरूथं गृहस्थानीयम् । दक्षिणा हि दानम् । लोके सर्वाणि भूतानि दातारं उपजीवन्ति । दानेन अरातीः अपनुदन्ते निराकुर्वन्ति । दानेन द्विषन्तः अपि मित्राणि भवन्ति । दाने सर्वं प्रतिष्ठितम् । तस्मात् दानं परमं मोक्षसाधनं इति वदन्ति ॥

दक्षिणा fees, gift, present given at the close of a sacrifice. दानम् giving of gift यज्ञानाम् of sacrifices वरूथम् abode, defence. लोके In the world सर्वभूतानि all creatures दातारम् giver of gifts उपजीवन्ति subsist on. दानेन by gift अरातीः the malignant अपानुदन्त remove. दानेन by gift द्विषन्तः the unfriendly मित्रा (मित्राणि) friendly भवन्ति become. दाने in gift सर्वम् all प्रतिष्ठितम् is established. तस्मात् therefore दानम् gift परमम् supreme वदन्ति they say.

6. Giving of gift in the shape of *dakṣinā* is the secure abode of the sacrifices. In the world all creatures subsist on a giver. People remove by gifts those who are envious and malignant towards them. By gift the unfriendly become friendly. Everything is established in gift. Therefore they say that the gift is the supreme means of liberation.

[Any single word like reward, fee, gift or present in English cannot be an equivalent for the word *dakṣiṇā*. Dakṣiṇā

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is the gifts given to the Ṛtviks and competent witnesses of a sacrifice at the conclusion of it by the institutor of the sacrifice out of his free will and according to the terms of engagement. Often it exceeds the terms, giving greater satisfaction to the participants and the witnesses. On such free gifts received depended the teaching and learning of the Vedas as well as the conservation and propagation of Vedic religion unfettered by any external pressure. Therefore *dakṣiṇā* is considered to be the home of a sacrifice. By this it is meant that the religion of the Vedas would die out without *dakṣiṇā*, just as a family will lanquish without a shelter. In the *Ṛgveda* the term *arāti* denotes spirits who frustrate good intentions and disturb the happiness of men. These are dispelled by gifts. Proverbially friends are made by gifts.]

धर्मो विश्वस्य जगतः प्रतिष्ठा लोके धर्मिष्ठं प्रजा उपसर्पन्ति धर्मेण पापमपनुदति धर्मे सर्वं प्रतिष्ठितं तस्माद्धर्मं परमं वदन्ति ॥७॥

धर्मः सर्वस्य जगतः प्रतिष्ठा आश्रयः इति प्रसिद्धम् । लोके धर्मिष्ठं अतिशयेन धर्मनिष्ठं पुरुषं प्रजाः उपसर्पन्ति । धर्मेण पापं अपनुदति विनाशयति । धर्मे सर्वं प्रतिष्ठितम् । तस्मात् धर्मः परमं मोक्षसाधनमिति वदन्ति ॥

धर्मः religious righteousness विश्वस्य of all जगतः the universe प्रतिष्ठा support. लोके in the world धर्मिष्ठम् to him who is fully devoted to religious righteousness प्रजाः subjects उपसर्पन्ति approach. धर्मेण by dharma पापम् sin अपनुदति chases away. धर्मे in dharma सर्वम् all प्रतिष्ठितम् is supported. तस्मात् therefore धर्मम् dharma परमम् supreme वदन्ति they say.

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7. Dharma, religious righteousness, is the support of the whole universe. All people draw near a person who is fully devoted to dharma. Through dharma a person clfases away sin. All are supported by dharma. Therefore they say that dharma is the supreme means of liberation.

[The word *dharma* translated as religious righteousness or religious law is extolled here as the foundation of humanity—nay of all living beings. When the stronger oppress the weak, for the latter the only protection is an appeal to dharma. In a society such an appeal becomes successful only when the dharma of that society is guarded by a sovereign who is himself dharmiṣṭha. Again dharma, in the form of prāyaścitta or expiation, cleanses the transgressor of the moral law; and in the shape of daṇḍa or punishment it purifies the guilty who violate the social law. So dharma is here praised as the support of all. Here dharma comes close to justice.]

प्रजननं वै प्रतिष्ठा लोके साधु प्रजायास्तन्तुं तन्वानः पितृणामनृणो भवति; तदेव तस्यानृणं तस्मात् प्रजननं परमं वदन्ति ॥८॥

प्रजननमपत्यं यदस्ति तदेव प्रतिष्ठा लोके वंशस्य स्थितिहेतुः । साधु समीचीनं यथा भवति तथा शास्त्रीयेण विधिना प्रजायाः तन्तुं सन्तानं अथवा अविच्छेदं तन्वानः विस्तारयन् पितृणां आनृण्यं गतः भवति । पुत्रिणः तदेव हि प्रजननं ऋणापाकरणहेतुः भवति । तस्मात् प्रजननं अपत्योत्पादनं परमं मोक्षसाधनमिति वदन्ति ॥

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प्रजननम् procreation वै indeed लोके in the world प्रतिष्ठा foundation of the race. साधु well प्रजायाः of progeny तन्तुम् unbroken succession तन्वानः he who extends पितृणाम् of departed ancestors अनृणः one who has discharged the debt भवति becomes. तत् that एव alone तस्य of that man (who owes the debt of progeny to his ancestors) अनृणम् clearance of debt. तस्मात् therefore प्रजननम् procreation परमम् supreme वदन्ति they say.

8. In this world procreation is certainly the foundation of the race. A person who extends the continuity of progeny in the right way by rearing offsprings, according to the scriptural rules, discharges his debt towards his departed ancestors. That alone is the way for him to pay off his debts towards his ancestors. Therefore they say that procreation is the supreme means of liberation.

[The *Taittirīyasaṁhitā* (VI. 3. 10) contains the famous statement that a man is born with a congenital burden of a threefold debt—towards the gods, the departed ancestors and the seers—जायमानो ह वै पुरुषः त्रिभिः ऋणवां जायते । This idea is elaborated later in the traditional codes at length. Manu says that a man should plan to get out of the round of birth and death only after paying off the debts he has contracted naturally by his being born as a link in the chain of worldly existence maintained by biological heredity. The scripture prescribes three ways of discharging the debt to the three creators mentioned above. Man's existence on the earth is at the mercy of gods who guide and control the processes

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chant. Therefore they say that the sacrificial Fires are the supreme means of liberation.

[This is a eulogy of the three well-known sacrificial fires mentioned here by name. The Fires are said to be the Vedas, because without them religious work taught in them cannot be accomplished. They are the path to godhood because yajña performed with their help leads to godhood.]

अग्निहोत्रꣳ सायं प्रातर्गृहाणां निष्कृतिः स्विष्टꣳ सुहुतं यज्ञक्रतूनां प्रायणꣳ सुवर्गस्य लोकस्य ज्योतिस्तस्मादग्निहोत्रं परमं वदन्ति ॥१०॥

सायं प्रातः च अनुष्ठितं अग्निहोत्रं गृहाणां निष्कृतिः अर्थात् गृहसंबन्धिनां पापानां शोधनम् । किञ्च अग्निहोत्रं स्विष्टं सुहुतं च, अर्थात् यागहोमयोः शोभनत्वहेतुः । यज्ञानां क्रतूनां च प्रायणं प्रारंभकम् । अत एव स्वर्गस्य लोकस्य ज्योतिः प्रदीपवत् प्रकाशकम् । तस्मादग्निहोत्रं परमं मोक्षसाधनं इति वदन्ति ॥

सायं प्रातः (च) in the evening and in the morning अग्निहोत्रम् oblation into the fire known by that name गृहाणाम् incidental to housekeeping (पापानाम् sins) निष्कृतिः expiation; स्विष्टम् good yāga सुहुतम् good homa यज्ञक्रतूनाम् of yajñas and kratus प्रायणम् commencement; सुवर्गस्य (स्वर्गस्य) of heaven लोकस्य of world ज्योतिः beacon. तस्मात् therefore अग्निहोत्रम् Agnihotra परमम् supreme वदन्ति they say.

10. The performance of Agnihotra at dawn and sunset is an expiation for sins incidental to housekeeping. It is a good yāga and a good homa

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and also it is the commencement of all yajña-s and kratu-s. It is a beacon to the heavenly world. Therefore they say Agnihotra is the supreme means of liberation.

[In the first clause the understood word *pāpānām* after *gṛhāṇām* is to be supplied. Bhaṭṭabhāskara says that sins incidental to housekeeping such as hurt caused to living beings while carrying on cultivation, transportation and preparation of food are removed by the regular performance of Agnihotra. Sāyaṇa takes the view that failure to perform it will enrage the fire which may consume the house. The untranslated technical words need explanation. 1. *Yāga*—offering of suitable substances to deities without any binding string. 2. *Homa*—oblation of those substances into the properly consecrated Fire. 3. *Yajña*—the seven sacrifices in which offerings are made to the deities in the fire. These are called अग्न्याधेय, अग्निहोत्र, दर्शपूर्णमास, आग्रयण, चातुर्मास्य, निरूढपशुवन्ध and सौत्रामणि । 4. *Kratu*—a somayāga in which a Yūpa (sacrificial post) is installed. The seven kratus or somasaṁsthas are अग्निष्टोम, अत्यग्निष्टोम, उक्थ्य, षोडशी, वाजपेय, अतिरात्र and अप्तोर्याम । Both these types of sacrifices must be commenced with Agnihotra. The word *jyotis* literally means light and here a mounted light or beacon acting as a guide.]

यज्ञ इति यज्ञो हि देवानां यज्ञेन हि देवा दिवं गता यज्ञेनासुरानपानुदन्त यज्ञेन द्विषन्तो मित्रा भवन्ति यज्ञे सर्वं प्रतिष्ठितं तस्माद्यज्ञं परमं वदन्ति ॥११॥

यज्ञः ज्योतिष्टोमादिकं परमं तपः उत्तमं मोक्षसाधनमिति अपरे मन्यन्ते । यज्ञो हि देवानां प्रियः । ते हि देवाः पूर्वानुष्ठितेन यज्ञेन दिवं गताः । यज्ञेन

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एव ते तदा तदा असुरान् अपानुदन्त विनाशितवन्तः । यज्ञेन द्विषन्तः शत्रवः मित्राणि भवन्ति । यज्ञे सर्वं प्रतिष्ठितम् । तस्मात् यज्ञं परमं मोक्षसाधनं वदन्ति ॥

यज्ञः sacrifice इति thus. यज्ञः sacrifice हि indeed देवानाम् for gods (प्रियः dear). यज्ञेन by sacrifice हि verily देवाः gods दिवम् heaven गताः reached. यज्ञेन by sacrifice असुरान् demons अपानुदन्त drove away. यज्ञेन by sacrifice द्विषन्तः those who are hostile मित्रा (मित्राणि) friends भवन्ति become. यज्ञे in sacrifice सर्वम् all प्रतिष्ठितम् is supported. तस्मात् therefore यज्ञम् sacrifice परमम् supreme वदन्ति they say.

11. Others devoted to the Vedic religion say that sacrifice is the means of liberation. Sacrifice is indeed dear to gods. Verily gods have attained to heaven by their previous deeds of sacrifice. They have driven away demons by sacrifice. By sacrifice those who are hostile become friendly. Everything is supported by sacrifice. Therefore they say sacrifice is the supreme means of liberation.

[The Brāhmaṇa portion of the Vedas declare that demons are destroyed by gods through the power of sacrifice. It is believed that a sacrifice like Jyotiṣṭoma will fulfil any desire entertained by its institution, and that by its power anyone who disliked him may be transformed into a friend of his.]

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मानसं वै प्राजापत्यं पवित्रं मानसेन मनसा साधु पश्यति मनसा ऋषयः प्रजा असृजन्त मानसे सर्वं प्रतिष्ठितं तस्मान्मानसं परमं वदन्ति ॥१२॥

मनसा उत्पाद्यं यत् मानसं उपासनं अस्ति तदेव प्रजापतेः स्वभूतं, अत एव अतिशयेन पवित्रं च, अथवा प्रजापतिपदप्राप्तिसाधनं चित्तशुद्धिहेतुः । मानसेन उपासनेन युक्तं मनः यदस्ति तेन मनसा योगी साधु पश्यति सम्यक् साक्षात्करोति । मनसा एकाग्रमनोयुक्ताः ऋषयः विश्वामित्रादयः सङ्कल्पमात्रेण प्रजाः असृजन्त । मानसे सर्वं प्रतिष्ठितम् । तस्मात् मानसं परमं मोक्षसाधनं वदन्ति ॥

मानसम् inward concentration वै indeed प्राजापत्यम् belonging to Prajāpati पवित्रम् holy. मानसेन मनसा by the mind possessing inward concentration साधु good पश्यति sees. मनसा through concentration of mental powers ऋषयः seers प्रजाः progeny असृजन्त created. मानसे in inward concentration सर्वम् all प्रतिष्ठितम् is supported. तस्मात् therefore मानसम् mental concentration परमम् supreme वदन्ति they say.

12. Inward worship or mental concentration is indeed the means of attaining to the state of Prajāpati and so that is holy. Those who possess a mind endowed with the power of inward concentration see and realise what is good. Through mental concentration, seers like Viśvāmitra created subjects by mere wish. All depends upon this power of the mind. Therefore they say that the power of inward concentration is the supreme means of liberation.

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[Bhattabhāskara takes the word *mānasa* here as tapas in the form of *vairāgya* engendered in the mind of a person. This belongs to Prájāpati and in the absence of it distractions divert the mind from the goal. Sāyaṇa takes *mānasa* in the sense of inward concentration and worship. The sermon given by Prajāpati to his son Sauparṇeya Āruṇi, reported here in this Section in the form of an anecdote, is meant to test, one by one, the twelve sādhanas given in the previous section with glorifications appropriate to each. When each item was described as supreme, perhaps Āruṇi was not convinced that it was so; and therefore Prajāpati went on presenting these items one after another in succession until he came to the last one called Nyāsa.]

न्यास इत्याहुर्मनीषिणो ब्रह्माणं ब्रह्मा विश्वः
कतमः स्वयम्भूः प्रजापतिः संवत्सर इति ॥१३॥

यः न्यासः सन्न्यासः मोक्षहेतुत्वेन उक्तः तं मनीषिणः वश्येन्द्रियाः ब्रह्माणं हिरण्यगर्भरूपं आहुः हिरण्यगर्भप्राप्तेः अन्तरंगसाधनत्वात् । हिरण्यगर्भरूपेण संन्यासं स्तोतुं हिरण्यगर्भस्वरूपं स्तूयते — ब्रह्मा हिरण्यगर्भः, विश्वः सर्वजगदात्मकः, कतमः अतिशयेन सुखस्वरूपः, स्वयंभूः स्वयमेव उत्पन्नः, प्रजापतिः प्रजानां पालकः, संवत्सरः कालात्मकः इत्यादि ॥

न्यासः sannyāsa इति thus (यः that which तम् that) मनीषिणः wise seers ब्रह्माणम् Brahman आहुः say. ब्रह्मा Brahman विश्वः all कतमः supremely blissful स्वयंभूः self-born प्रजापतिः protector of created beings संवत्सरः the soul of time इति and so forth.

13. Wise seers declare that sannyāsa mentioned as the supreme means of liberation is Brahman, and that Brahman is the Universal

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Spirit, is supremely blissful, is self-born, is the protector of created beings, is the soul of time, and so forth.

[The transcendence of sannyāsa as a means of liberation over the other eleven items is here emphasised by stating it to be non-different from Brahmā, the self-born Universal Being. The word *katama*, according to Bhaṭṭabhāskara, is He who is indeterminable; *saṁvatsara* is analysed by him as He by whom creatures are properly settled—saṁyag vasanti anena bhūtāni iti. Taking this meaning, *saṁvatsara* is identified with the sun; because it is the sun that gives light and rain, and help creatures to live.]

संवत्सरोऽसावादित्यो य एष आदित्ये
पुरुषः स परमेष्ठी ब्रह्मात्मा ॥१४॥

कालात्मकः संवत्सरः असौ आदित्यः एव, आदित्यस्य गतागतेन तस्य निर्वर्त्यमानत्वात् । य एष आदित्यमण्डले पुरुषः स एव परमेष्ठी हिरण्यगर्भः, स एव सर्वजगत्कारणं ब्रह्म, सर्वजगदात्मभूतश्च ॥

संवत्सरः year असौ yonder आदित्यः sun. आदित्ये in the sun. यः he who एषः this पुरुषः person सः he परमेष्ठी Hiranyagarbha Brahmā ब्रह्म Brahman आत्मा Ātman.

14. The year is the yonder sun. That Person who is in the sun is Hiranyagarbha; He is Parameṣṭhin (the protector of the universe) and Brahmātman—Supreme Reality that is the innermost Self of all creatures.

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[Here again sannyāsa is praised through association with higher realities. The word *saṁvatsara* stands for duration of time which determines the origin, continuation and disappearance of objects in the universe. Time is measured by diurnal movement of the sun and the seasons which make the civil year. Time is identified with the sun because we become cognizant of time by the change brought about in Nature through the influence of the sun and by the demarcation made by his rising and setting. The sun again is not merely the visible orb in the sky, but the divine Person contemplated there—the divine Person who is the same as the Supreme in in his transcendent and immanent aspects.]

येभिरादित्यस्तपति रश्मिभिस्ताभिः पर्जन्यो वर्षति
पर्जन्येनौषधिवनस्पतयः प्रजायन्त ओषधिवनस्पतिभिरन्नं
भवत्यन्नेन प्राणाः प्राणैर्बलं बलेन तपस्तपसा श्रद्धा श्रद्धया
मेधा मेधया मनीषा मनीषया मनो मनसा शान्तिः
शान्त्या चित्तं चित्तेन स्मृतिः स्मृत्या स्मारः स्मारेण
विज्ञानं विज्ञानेनात्मानं वेदयति; तस्मादन्नं ददन्सर्वाण्ये-
तानि ददात्यन्नात्प्राणा भवन्ति भूतानां प्राणैर्मनो मनसश्च
विज्ञानं विज्ञानादानन्दो ब्रह्म योनिः ॥१५॥

आदित्यः यैः उष्णरश्मिभिः सन्तापं करोति तैः भूमिगतं जलमादाय पर्जन्यो भूत्वा वर्षति । पर्जन्येन वर्षुकमेघेन व्रीह्यादयः ओषधयः पनसाम्रादयः वनस्पतयश्च प्रकर्षेन उत्पद्यन्ते । ओषधिभिः वनस्पतिभिश्च अन्नं भवति । अन्नेन उपयुक्तेन प्राणाः पोषिताः । पुष्टैः प्राणैः शरीरबलं, तादृशेन बलेन कार्यकरणसामर्थ्येन यमनियमादि तपः, तपसा शुद्धचित्तस्य तत्र ज्ञानविषया

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श्रद्धा औत्सुक्यं, तथाविधया श्रद्धया मेधा बुद्धिप्रकर्षः अथवा ग्रहणधारणसामर्थ्यं ततः मनीषा तत्त्वविषया बुद्धिः अथवा वश्यन्द्रियत्वं, मनीषया मनः नैरन्तर्येण तत्त्वानुसन्धानरूपं मननं, तादृशेन मननेन शान्तिः, शान्त्या अर्थात् विक्षेपराहित्येन प्रमाणजनितज्ञानरूपं चित्तं, तादृशज्ञानरूपेण तत्त्वविषया स्मृतिः अनुभूतवस्तुध्यानं, स्मृत्या स्मारं निरन्तरस्मरणं, तेन निरन्तरस्मरणरूपेण स्मारेण विज्ञानं, विशिष्टं सन्ततं ज्ञानं च पूर्वपूर्वहेतुतया तदनन्तरावाप्तिद्वारा श्रेयोर्थी प्राप्नोति । तेन विज्ञानेन परमात्मानं वेदयति सर्वदा अनुभवति । तस्मात् अन्नं ददन् पुरुषः सर्वाण्येतानि प्राणाद्यात्मानुभवपर्यन्तानि पदार्थानि ददाति । यत् कारणात् अन्नात् भूतानां प्राणाः, प्राणैः मनः, मनसः विज्ञानं, विज्ञानादानन्दश्च भवन्ति । आनन्दरूपो भूत्वा योनिः जगत्कारणभूतं ब्रह्म स्वय भवति ॥

याभिः by which रश्मिभिः by rays आदित्यः sun तपति radiates heat ताभिः by them पर्जन्यः rain-bearing cloud वर्षति rains. पर्जन्येन from raincloud ओषधिवनस्पतयः herbs and trees प्रजायन्ते are produced. ओषधिवनस्पतिभिः from herbs and trees अन्नम् food भवति is produced. अन्नेन by food प्राणाः vital breaths and senses (are nourished). प्राणैः by vital breath and senses बलम् physical strength. बलेन by physical strength तपः austerity, तपसा by austerity श्रद्धा faith, श्रद्धया by faith मेधा mental power, मेधया by mental power मनीषा control of the senses, मनीषया by control of the senses मनः reflection, मनसा by reflection शान्तिः calmness, शान्त्या by calmness चित्तम् conclusive experience of Truth, चित्तेन through conclusive experience of Truth स्मृतिः remembrance (of It), स्मृत्या by remembrance स्मारम् continuous remembrance, स्मारेण by continuous remembrance विज्ञानम् unbroken direct realization of Truth, विज्ञानेन by unbroken direct realization of Truth आत्मानम् the

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Supreme वेदयन्ति one knows. तस्मात् therefore अन्नम् food ददन् he who gives सर्वाणि all एतानि these ददाति gives. अन्नात् from food भूतानाम् of creatures प्राणा: breaths and senses भवन्ति come to being. प्राणै: by breaths and senses मन: reflection, मनस: from reflection विज्ञानम् unbroken direct realization of Truth, विज्ञानात् from unbroken direct realization of Truth आनन्द· bliss. (एवं भूत्वा becoming thus) योनि: cause (of the universe) ब्रह्म Brahman (भवति becomes).

15. Those rays by which the sun gives heat, the same rays transform water into rain-cloud which showers the rain. By the rain-cloud herbs and trees come into existence. From herbs and trees food is produced. By the use of food the breaths and senses are nourished. When the life-breath is nourished one gets bodily strength. Bodily strength gives the capacity to practise tapas (in the shape of self-control, religious fast, and so forth). As the result of such tapas, faith in scriptural truths springs into existence. By faith mental power comes. By mental power sense-control is made possible. By sense-control reflection is engendered. From reflection calmness of mind results. Conclusive experience of Truth follows calmness. By conclusive experience of Truth remembrance of It is engendered. Remembrance produces continuous remembrance. From continuous remembrance results unbroken

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direct realization of Truth. By such realization a person knows the Ātman. For this reason, he who gives food gives all these. For, it is found that the vital breaths and the senses of creatures are from food, that reflection functions with the vital breath and the senses, that unbroken direct realization comes from reflection and that bliss comes from unbroken direct realization of Truth Thus having attained bliss one becomes the Supreme which is the source of the universe.

[This passage is called Annastuti (praise of food). The translation is based on Sāyaṇa. According to Bhaṭṭabhāskara, *śānti* means atadvyāvṛtti or svābhimatālambanapratiṣṭham manaḥ i.e., exclusion of all thoughts from the mind other than what is at the focus of attention, or firmly fixing the mind on the object of concentration. He takes the last two words as compounded and explains *brahmayoni* as brahmaprāptihetuḥ.]

स वा एष पुरुषः पञ्चधा पञ्चात्मा येन सर्वमिदं प्रोतं पृथिवी चान्तरिक्षं च द्यौश्च दिशश्चावान्तरदिशाश्च स वै सर्वमिदं जगत्स स भूतं स भव्यं जिज्ञासक्लृप्त ऋतजा रयिष्ठाः श्रद्धा सत्यो पहस्वान्तमसोपरिष्टात् । ज्ञात्वा तमेवं मनसा हृदा च भूयो न मृत्युमुपयाहि विद्वान् । तस्मान्न्यासमेषां तपसामतिरिक्तमाहुः ॥१६॥

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यः पुरुषः एवं सन्न्यासपूर्वकं तत्त्वज्ञानं सम्पादयति स एव एष सर्वात्मकः पुरुषः सन् पञ्चधा पञ्चप्रकारैः पञ्चात्मा पञ्चविधवस्तुरूपः भवति । येन ब्रह्मभूतेन पुरुषेण सर्वमिदं जगत् सूत्रे मणिगणाः इव प्रोतं प्रकर्षेण स्यूतम् । अतः स एव पुरुषः पृथिवी च अन्तरिक्षं च द्यौश्च दिशश्च अवान्तरदिशश्च भवति । सर्ववस्तुव्यापी सन् सः सर्वमिदं जगत्, स एव भूतं जगत्, स एव भव्यं भविष्यदपि जगत् भवति । तत्त्ववित् पुरुषः नरतनुरपि जिज्ञासक्लृप्तः जिज्ञासया वेदान्तविचारेण सर्वात्मकः इति क्लृप्तः निश्चितः भवति । ऋतजा ऋतेन प्रामाणिकेन ज्ञानेन सर्वात्मरूपः सञ्जातो भवति । रयिष्ठाः गुरूपदेशरूपे रायि धने स्थितः भवति । सः श्रद्धावान् सन् श्रद्धारूपः, अबाध्यसत्यरूपस्य ब्रह्मणः अपरोक्षत्वसम्पादनेन सत्यरूपः, महस्वान् स्वयंप्रकाशः च भवति । संसारकारणेन तमसा वियुक्तः सन् उपरिष्टात् वर्तमानश्च भवति ॥ हे आरुणे, त्वमपि तं परमात्मानं हृदा हृदयपुण्डरीकनियमितेन मनसा एवं पूर्वोक्तसंन्यासद्वारा ज्ञात्वा विद्वान् तेन ज्ञानेन युक्तः सन् पुनः मृत्युं न उपयाहि मा प्राप्नुहि । यस्मात् संन्यासं मोक्षस्य अन्तरङ्गसाधनं तस्मात् एषां सत्यादिमानसान्तानां तपसां मध्ये मनीषिणः तं उत्कृष्टं साधनमाहुः ॥

सः he (who has attained realization of the Supreme through sannyāsa as described in the previous passages) वै alone एषः this पुरुषः Supreme Person (सन् having become) पञ्चधा in fivefold way पञ्चात्मा of five substances (भवति becomes). येन by whom सर्वम् all इदम् this प्रोतम् is pervaded. सः he पृथिवी earth च and अन्तरिक्षम् mid-region च and द्यौः sky च and दिशः main quarters च and अवान्तरदिशाः the quarters in between the main quarters च and. सः he वै indeed सर्वम् all इदम् this जगत् world. सः he भूतम् what is past, सः he भव्यम् what is to be. जिज्ञासक्लृप्तः settled by enquiry into Vedānta as the Supreme Self) ऋतजाः one who has become the Self

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of all by authoritative knowledge रयिष्ठा: one who is firmly established in the wealth (of knowledge imparted by teacher) श्रद्धा embodiment of faith सत्य: (सत्यम्) embodiment of Truth महस्वान् self-resplendent तमसा by darkness (वियुक्त: separated) उपरिटात् beyond (वर्तते remains). तम् him (the Supreme Self) हृदा made firm in the heart मनसा by the mind च and एवम् as stated above ज्ञात्वा having realized विद्वान् being a knower भूय: again मृत्युम् death न not उपयाहि reach. तस्मात् therefore न्यासम् sannyāsa एषाम् of these तपसाम् of means of liberation अतिरिक्तम् supremely excellent आहु: they say.

16. He by whom all this universe is pervaded—the earth and the mid-region, the heaven and the quarters and the subquarters—that Person is fivefold and is constituted of five substances. He who has attained supreme knowledge through sannyāsa is, indeed, this Person. He is all that is perceptible at present, was in the past and will be in the future. Though apparently human, his true nature is that which is settled by the enquiry into the Vedas and what is attained by his new birth in right knowledge. He is firmly established in the richness of knowledge imparted by his guru, as also in his faith and in Truth. He has become the self-resplendent. Being such a one he remains beyond the darkness of ignorance. O Āruṇi, having become one possessed of knowledge by realizing Him, the Supreme, through sannyāsa,

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and with your mind fixed in the heart, do not again fall a prey to death. Because sannyāsa is thus the supreme means of realization, therefore wise men declare that to be above all other means of liberation.

[Here in this passage again the person who has attained supreme knowledge is described with a view to praise sannyāsa. A man of Self-realization identifies himself with the Supreme Person who is the whole universe past, present and future. The fivefold knowledge of the senses, the five attributes of the elements, the five primordial elements, the five faculties of knowledge, the five faculties of action, the five breaths, and the five sheaths are meant here by the fivefoldness of the Puruṣa The terms *jijñāsakḷpta*, *ṛtajā* and *rayiṣṭhā* are not in common usage and so they are paraphrased according to Sāyaṇa's interpretation. The expression *taṃasoparistāt* is substituted by *tapaso variṣṭhāt* in the longer version. Bhaṭṭabhāskara takes it to be *tamasaḥ uparistāt* which makes the meaning easy although the sandhi becomes arbitrary. Sāyaṇa takes *tamasā* as an incomplete statement filled out by adding *viyuktaḥ*. The concluding clause is taken to be an exhortation made by Prajāpati to his son, Āruṇi, to go beyond death by realizing the Supreme, adopting sannyāsa as the means of it. The last clause affirms the conclusion as already hinted at, namely, that sannyāsa transcends all other means of liberation. According to Bhaṭṭabhāskara, from *jijñāsakḷpta* to *upayāhi vidvān* is a singles tanza in the triṣṭubh. and *mṛtyu* means want of zeal for spiritual practice and death.]

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वसुरण्वो विभूरसि प्राणे त्वमसि सन्धाता ब्रह्मन् त्वमसि विश्वसृत्तेजोदास्त्वमस्यग्नेरसि वर्चोदास्त्वमसि सूर्यस्य द्युम्नोदास्त्वमसि चन्द्रमस उपयामगृहीतोऽसि ब्रह्मणे त्वा महसे ॥१७॥

हे ब्रह्मन् अन्तर्यामिन् व्यापकस्वरूप, भवान् वसुरण्वः वसुनः सर्वेषां धनरूपस्य तत्त्वज्ञानस्य रण्वः रणिता अस्मदनुग्रहार्थं उपदेष्टा असि, अथवा रणयिता गमयिता असि । एवं विभूः विविधरूपेण उत्पन्नः अथवा सङ्कल्पमात्रेण विविधस्य जगतः भावयिता असि । प्राणे सूत्रात्मनि स्थितः त्वं सर्वेषां सन्धाता असि । हे ब्रह्मन् त्वं विश्वसृत् सर्वजगद्व्यापी असि अथवा विश्वसृक् सर्वत्र अवस्थितः स्रष्टा अथवा विश्वं च स्रष्टा च त्वमसि । त्वं अग्नेः प्रकाशदाता असि । त्वं सूर्यस्य तपनप्रकाशसामर्थ्यदाता असि । त्वं चन्द्रमसः प्रकाशधनस्य दाता असि । त्वं उपयामगृहीतः उपभृदादिरूपे मृण्मये दारुमये वा पात्रे यागेषु गृहीतः सोमरूपः असि । उक्तप्रकारं सर्वकर्तारं सर्वान्तर्यामिणं त्वां महसे ब्रह्मणे चैतन्यज्योतिस्स्वरूपब्रह्मतत्त्वाभिव्यक्त्यर्थं भजामि ॥

हे ब्रह्मन् O Supreme वसुरण्वः the giver of the wealth consisting of supreme knowledge असि thou art. विभूः born in various forms असि thou art. त्वम् thou प्राणे in prāṇa (Sūtrātman) सन्धाता uniter असि art. त्वम् thou विश्वसृत् pervading the whole universe असि art. त्वम् thou अग्नेः of fire तेजोदाः giver of lustre असि art. त्वम् thou सूर्यस्य of the sun वर्चोदाः giver of the power of light and heat असि art. त्वम् thou चन्द्रमसः of the moon द्युम्नोदाः (द्युम्नदः) giver of the wealth of light असि art. उपयामगृहीतः taken in the vessel called upayāma (in the shape of soma juice for oblation) असि thou art. महसे ब्रह्मणे

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for the realization of the light of the Suprme त्वा thee (भजाम: we worship).

17. O Supreme, Thou art the giver of the wealth of supreme knowledge to us. Thou hast become all. Thou unitest the individual Souls in the Sūtrātman. Thou pervadest the universe. Thou art the giver of the lustre to fire. Thou art the giver of light and heat to the sun. Thou art the bestower of the riches of light to the moon. Thou art taken in the upayāma vessel as soma juice for oblation. We worship Thee the Supreme who art such for the manifestation of Light.

[After sannyāsa the seeker of the Supreme practises contemplation taking praṇava as the aid for focussing his thoughts. Unbroken thought of the Supreme is beset with many hindrances. To remove them the Supreme Being is entreated. *Vasuraṇva* is a rare word explained here according to Sāyaṇa's interpretation. Bhaṭṭabhāskara reads *Vasuraṇya* and explains, वसुन:वरिष्ठज्ञानस्य ब्रह्मभावलक्षणस्य रणयिता गमयिता. Each individual Self is united by the Sūtrātman, here called prāṇa whose background is Brahman. The reading *viśvasṛk* in the place of *viśvasṛt* is accepted by Bhaṭṭabhāskara. The meaning of the word is: the creator of the universe. The light of the various luminaries are a loan from the Supreme and the Supreme is said to be present even in the soma oblation. This is a stanza in atijagatī ṣaṭpadā metre ending in Yajus.]

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ओमित्यात्मानं युञ्जीत । एतद्वै महोपनिषदं देवानां गुह्यम् । य एवं वेद ब्रह्मणो महिमानमाप्नोति तस्माद्ब्रह्मणो महिमानमित्युपनिषत् ॥१८॥

एवं परतत्त्वस्तुत्या परिहृतविघ्नः संन्यासी त्रिमात्रं प्रणवं ओं इत्युच्चार्य परमात्मानं स्वरूपत्वेन युञ्जीत चित्ते समादध्यात् । एतदेव प्रणवस्वरूपं महोपनिषदं अर्थात् महद्भिः उपनिषद्भिः प्रतिपादितं परमात्मवाचकं इन्द्रादीनां देवानां गोप्यं च भवति । यः पुमान् संन्यासानन्तरं प्रणवेन समाधिं आचरन् एवं ब्रह्मतत्त्वं जानाति सः ज्ञानी सर्वपरिच्छेदशून्यस्य ब्रह्मणः महिमानं आप्नोति । तस्मात् समस्ताविद्यानिवर्तकात् ज्ञानात् ब्रह्मणः महिमानं प्राप्नोति इति उपनिषत् रहस्यविद्या ॥

ओं इति uttering the syllable Om आत्मानम् ~~the~~ Supreme युञ्जीत he should contemplate. एतत् this (Om) वै verily महोपनिषदम् (महोपनिषत्) expressed through many Upaniṣads देवानाम् of Gods गुह्यम् secret. यः he who एवम् thus वेद knows ब्रह्मणः of Brahman महिमानम् greatness आप्नोति attains. तस्मात् for that reason ब्रह्मणः of Brahman महिमानम् greatness इति thus उपनिषत् secret knowledge.

18. (The sannyāsin having meditated upon the Supreme) should concentrate his thoughts on Him uttering the syllable Om. This, the syllable Om, verily is the substance of many great Upaniṣads and a secret guarded by the gods without imparting to the unfit. He who practises meditation on the Supreme thus with the aid of praṇava after sannyāsa attains to the unlimited

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greatness of the Supreme. By that he attains to the greatness of Brahman. Thus the secret knowledge has been imparted.

[Here the Sannyāsin is first enjoined to worship God as the Antaryāmin and Creator to remove the obstacles in the spiritual path and then commanded to focus his inward attention on the Supreme Reality through the symbol and the sound form of praṇava. Praṇava is then praised as the essence of all Upaniṣads and the secret which gods do not divulge to incompetent aspirants. Of course praṇava stands for the Supreme Truth. The Sannyāsin thus attains to the greatness of the Supreme Reality, the goal of his life. *Mahopaniṣadam* is also interpreted as *Mahatī praśastā vidyā upaniṣīdati ābhya upaniṣadbhya iti*. The suffix 'a' is possessive.]

अशीतितमोऽनुवाकः

SECTION EIGHTY

तस्यैवं विदुषो यज्ञस्यात्मा यजमानः श्रद्धा पत्नी शरीरमिध्ममुरो वेदिर्लोमानि बर्हिर्वेदः शिखा हृदयं यूपः काम आज्यं मन्युः पशुस्तपोऽग्निर्दमः शमयिता [दानं] दक्षिणा वाग्घोता प्राण उद्गाता चक्षुरध्वर्युर्मनो ब्रह्मा श्रोत्रमग्नीत् यावद्ध्रियते सा दीक्षा यदश्नाति तद्धविर्यत्पिबति तदस्य सोमपानं यद्रमते तदुपसदो यत्सञ्चरत्युपविशत्युत्तिष्ठते च स प्रवर्ग्यो यन्मुखं तदाहवनीयो या व्याहृतिराहुतिर्यदस्य

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विज्ञानं तज्जुहोति यत्सायं प्रातरत्ति तत्समिधं यत्प्रातर्मध्यन्दिनꣳ सायं च तानि सवनानि ये अहोरात्रे ते दर्शपूर्णमासौ येऽर्धमासाश्च मासाश्च ते चातुर्मास्यानि य ऋतवस्ते पशुबन्धा ये संवत्सराश्च परिवत्सराश्च तेऽहर्गणाः सर्ववेदसं वा एतत्सत्रं यन्मरणं तदवभृथं एतद्वै जरामर्यमग्निहोत्रꣳसत्रं य एवं विद्वानुदगयने प्रमीयते देवानामेव महिमानं गत्वादित्यस्य सायुज्यं गच्छत्यथ यो दक्षिणे प्रमीयते पितृणामेव महिमानं गत्वा चन्द्रमसः सायुज्यं गच्छत्येतौ वै सूर्याचन्द्रमसोर्महिमानौ ब्राह्मणो विद्वानभिजयति तस्माद् ब्रह्मणो महिमानमाप्नोति तस्माद् ब्रह्मणो महिमानमित्युपनिषत् ॥१॥

तस्य एवंविदुषः अर्थात् जीवन्मुक्तस्य सन्न्यासिनः यः यज्ञः अस्ति तस्य यज्ञस्य देहेन्द्रियादिसाक्षी यः आत्मा स एव यजमानः यथा बाह्ययज्ञस्य स्वामी यजमानः तथा इन्द्रियादिवृत्तीनां स्वामी आत्मा इत्यर्थः । सन्न्यासिनः अन्तःकरणे या श्रद्धारूपा चित्तवृत्तिः अस्ति सा यज्ञस्य पत्नी, यच्च तस्य शरीरं अग्नौ प्राणवियोगे आधेयत्वात् तदेव इध्मं, तस्य उर एव वेदिः, लोमानि बर्हिः, वेदः शिखा, हृदयं यूपः, कामः आज्यं, मन्युः पशुः, तपः अग्निः, दमः शमयिता, (दानं) दक्षिणा, वाक् होता, प्राणः उद्गाता, चक्षुः अध्वर्युः, मनः ब्रह्मा, श्रोत्रं अग्नीत्, यावत् ध्रियते सा दीक्षा, यत् अश्नाति तत् हविः, यत् पिबति तदस्य सोमपानं, यत् रमते तत् उपसदः, यत् सञ्चरति उपविशति उत्तिष्ठते च सः प्रवर्ग्यः, यत् मुखं तत् आहवनीयः, या व्याहृतिः सा आहुतिः, यत् अस्य विज्ञानं तत् जुहोति, यत् सायं प्रातः अत्ति तत् समिधः, यत् प्रातः मध्यंदिनं सायं च इति कालत्रयं तानि सवनानि, ये अहोरात्रे ते दर्शपूर्णमासौ,

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ये अर्धमासाः च मासाः च ते चातुर्मास्यानि, ये ऋतवः ते पशुबन्धाः, य संवत्सराः च परिवत्सराः च ते अहर्गणाः, सर्ववेदसं सर्वस्वदक्षिणाकं वै एतत् यजमानस्य सत्रं, यत् अस्य मरणं तदेव अस्य यज्ञस्य अवभृथः समाप्तिः । यः वै एतत् अर्थात् उक्तं जरामर्यं जरया व्युत्रोहान्या मरणपर्यन्तं योगिचरितं अग्निहोत्रादि संवत्सरसत्रान्तकर्म स्वरूपमिति एवं वेद उपासते उदगयने उत्तरायणकाले प्रमीयते म्रियते च सः देवानां इन्द्रादीनामेव ऐश्वर्यं प्राप्य आदित्यस्य सायुज्यं सहवासं तादात्म्यं वा गच्छति । अथ पूर्वोक्तविलक्षणः यः दक्षिणायने म्रियते सः पितृणामेव ऐश्वर्यं प्राप्य चन्द्रमसः सायुज्यं गच्छति । यः ब्राह्मणः एवं एतौ सूर्यचन्द्रमसौः महिमानौ अनुभवन् सगुण-ब्रह्मरूपं हिरण्यगर्भं विद्वान् अभिजयति हिरण्यगर्भसाक्षात्कारं प्राप्नोति तस्मात् तत्साक्षात्कारात् शरीरपातानन्तरं हिरण्यगर्भलोकं गत्वा तत्र ब्रह्मणः हिरण्यगर्भस्य महिमानं प्राप्नोति । तत्र उत्पन्नब्रह्मतत्त्वसाक्षात्कारः सन् ब्रह्मलोकविलयादूर्ध्वं सत्यज्ञानादिलक्षणस्य ब्रह्मणः महत्वं च प्राप्नोति । इति उपनिषत् उपसंह्रियते ॥

1. The institutor of the sacrifice, in the case of the sacrifice offered by a Sannyāsin who has attained supreme knowledge in the manner already described, is his own Self. His faith is his wife; his body is his sacrificial fuel; his chest is his altar; his hairs are his holy grass; the Veda he has learnt is his tuft of hair; his heart is his sacrificial post; his desire is his clarified butter; his anger is his animal to be immolated; his austerity is his fire; his sense-control is his immolator; his gifts are his *dakṣiṇā*; his speech is his *Hotṛ* priest; his breath is his *Udgātṛ* priest; his sight is his *Adhvaryu* priest; his mind is his *Brahman* priest; his

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hearing is his *Agnīd* priest; the span of his life is his preparatory rite; what he eats that is his oblation; what he drinks that is his drinking of soma juice; when he delights himself that is his *Upasad* rite; when he walks, sits and stands that is his *Pravargya* rite; that which is his mouth that is his *Āhavanīya* Fire; that which is his utterance that is his offering of oblation; that which is his knowledge that is his Homa sacrifices; when he eats in the afternoon and forenoon that is his *Samidhoma* (oblation of fuel in the fire); the three divisions of the day—forenoon, midday and evening—relating to him are his *savanas*; the day and night are his *Darśapūrṇamāsa* sacrifices; the half months and the months are his *Cāturmāsya* sacrifice; the seasons are his *Paśubandha* sacrifice; the *samvatsaras* and the *parivatsaras* are his *Ahargaṇa* sacrifice; the total sacrifice is, indeed, his *Sattra*; death is the *Avabhṛtha* or completion of his sacrifice. That person who knows this, namely, the conduct of a Sannyāsin—covering all the duties from *Agnihotra* to *Sattra* and terminating in death overcome by old age—and who dies during the period of the sun's movement to the north attains to the overlordship of gods like Indra and then reaches identity or companionship with the sun. On the other hand he who dies during the period

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when the sun moves to the south gets only the greatness of the manes and then attains to the identity or companionship with the moon. A brāhmaṇa who knows separately the greatness of the sun and the moon realizes these two; but he who has become a knower of Hiraṇyagarbha wins further. From that knowledge which was acquired in the world of Hiraṇyagarbha, he attains to the greatness of Brahman, the Supreme who is Existence-Knowledge-Bliss, at the dissolution of the world of Hiranyagarbha. Thus the secret knowledge here, and in this Upaniṣad, is concluded.

[This Section is allied to the Puruṣavidyā, reference to which is made in the *Brahmasūtras* III. 3. 24. Those who are ultra-loyal to the operating religion of the Vedas hold the opinion that the entire Veda is meant for laying down commands that govern the life of religious aspirants. If this thesis is accepted, even a Sannyāsin, who has become liberated-in-life by adopting the supreme means of liberation, namely sannyāsa, described in the Sections above, is under obligation to engage himself in sacrificial duties. According to the Uttaramīmāṁsa this position is not tenable. What the Sannyāsin performs is called *ātmayajña*, which is not the usual form of mental, physical and social operations. It is Yajña only in allegory. Through an extended simile the Yajña of the Sannyāsin is described here. The conventional sacrifice has various ingredients: Persons, place, time, substances, commencement, completion, order, varieties. All these are brought into this picture here. The description of the sacrifice starts with the *Yajamāna* or the institutor of the

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sacrifice along with his *Patnī*, the wife. Either of these by demise or withdrawal brings a sacrifice to an abrupt end. In the allegory here, the individual Self acting as the Witness of the functions of the body and the senses is the *Yajamāna*, because all the functions of the body and the mind are for his sake. A Sannyāsins's life is rooted in an unswerving faith in the truth taught by the scriptures and by his preceptor; he never strays away from that faith; and so this faith takes the place of the wife who must be present in the real *Yajña*. His body will be finally consigned into the holy fire as a corpse and so it is his fuel. The necessaries of a sacrifice are stocked in the altar, so also the thoughts connected with the sacrifice are kept within one's chest. On the spread out holy grass (*Kuśa*) Gods are invoked. The hair on the chest within which lies the heart in which the Sannyāsin meditates—stands for such a grass seat. Knowledge of the Veda must be always supporting the life of the Sannyāsin and the Yajamāna and so that is compared to the tuft of hair called śikhā which should not be removed, except for a vow from the head of a Brāhmaṇa. The heart of the Sannyāśin is said to be the *Yūpa* (the sacrificial post) on which the animals (anger and the like) are tied and slaughtered. Clarified butter offered into the consecrated Fire indicates that desires are kindled when they are stimulated and that they are extinquished by fulfilment. So also *ājya* enkindles or puts out the fire. In the Somayāga victims are immolated. Similarly anger and other passions are to be slayed by the Sannyāsin in his mystic sacrifice. Without the consecrated Fire no sacrifice is possible. For the Sannyāsin, that fire is tapas in the form of sense-control and calmness. Some books read *dharma* in the place of *dama* or calmness. Whether the word be dharma or dama it represents here the immolator. The word *dāna* is taken to be understood before the

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term *dakṣiṇā*. In the case of the Sannyāsin, giving of knowledge or the performance of duties proper to his station is the *dakṣiṇā*. A sacrifice has many participants when it is in progress. They are ग्रहपतिः, ब्रह्मा, पत्नी, उद्गाता, प्रस्तोता, प्रतिहर्ता, उपगाता, सदस्याः, होता, मैत्रावरुणः, ब्राह्मणाच्छंसी, नेष्टा, पोता, अच्छावाकः, अग्नीत्, ग्रावस्तुत्, उन्नेता, सुब्रह्मण्यः, अध्वर्युः, प्रतिप्रस्थाता, विशास्ता, ध्रुवगोपः, हविष्येषी, इध्मवाहः and शमिता। Of these, eight are mentioned here as the Self, faith, sense-control, speech, life-breath, sight, mind and hearing of the Sannyāsin. *Dīkṣā* is the period of the *Yajamāna's* vow. In the case of the Sannyāsin that is his whole life or his period of fast. He eats and drinks in the same way as the Ṛtvik offers oblations into the consecrated Fire or as he drinks the soma juice ceremoniously. The Sannyāsin finds pleasure in meditating on the Supreme within himself. That takes the place of the *Upasad* sacrifice. Upasad is the name of one Iṣṭi to be performed three days in the Jyotioṣṭma and other sacrifices after dīkṣā and before the soma day. In this way प्रवर्ग्य, दर्शपूर्णमास, चातुर्मास्य, पशुबन्ध and अहर्गण are also to be understood as names of important sacrifices which are materially performed outside. Here correspondence with them and some aspects of a Sannyāsin's life is pointed out. The word *savana* literally means the pressing of the soma juice for a somayāga in the morning, in the noon and in the evening. Sometimes the three baths during these three times which a Sannyāsin takes are also noted by it. The cycle of sixty years is divided into twelve units of five years, each unit being called a *yuga*. The five groups of years which make the yuga are called संवत्सर, परिवत्सर, इदुवत्सर इदावत्सर, and इद्वत्सर in the *Taittirīyabrāhmaṇa* III. 10. 3. Of these two are mentioned here implying the rest also. The word *sarvavedasa* means a sacrifice in which all possessions set apart

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for it are given away without residue as dakṣiṇā. Here every part of the body of the Sannyāsin is sacrificed in the fire of tapas and therefore the whole duration of his life is called a sattra or a sacrificial session. According to Bhaṭṭabhāskara *Śamayitā* is the person who cooks food for offering and the term Brāhmaṇa at the close of the text stands for all persons.

Next follows the description of kramamukti or gradual liberation *via* Brahmaloka. Death during uttarāyaṇa or the period denoted by the sun's apparent movement away from the southern solstitial point is praised as superior to death in dakṣiṇāyana or the period denoted by the sun's apparent movement away from the northern solstitial point. The word *jarāmaryam* in the text is explained as *jarayā vayohānyā mriyate iti*. This implies that a man as a rule has no religious sanction to commit suicide. The Sannyāsin who lives his prescribed life until death, is performing internally the perpetual *Agnihotra*. And such a Sannyāsin attains to mukti through Hiraṇyagarbhaloka, even though he has not attained to Brahmabhāva and sadyomukti during his life on earth. Thus the whole Section describes Ātmayajña which is the highest of all sacrifices. This Upaniṣad which started with the description of the Supreme Being as Prajāpati is completed with the account of sannyāsa eulogised as the Supreme. A complete circuit is portrayed in this great text: Prajāpati's entering into the womb as the Jīva, the spiritual evolution of the Jīva through karma, upāsanā and the performance of other religious duties; and, finally, the Jīva's attainment of the Supreme Bliss or realization of the Self through sannyāsa.]

ॐ शं नो मित्रः शं वरुणः । शं नो भवत्वर्यमा । शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुरुक्रमः । नमो ब्रह्मणे ।

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नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्मावादिषम् । ऋतमवादिषम् । सत्यमवादिषम् । तन्मामावीत् । तद्वक्तारमावीत् । आवीन्माम् । आवीद्वक्तारम् ॥

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु । मा विद्विषावहै ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

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